

THE CHRISTIAN CENTURY

Vol. XXIX

June 6, 1912

Number 23

LIKE AS A FATHER

AN EDITORIAL

BY ELLIS B. BARNES.

ORTHODOXY AND HERESY

THE STANDARDS OF CHRIST AND OF
CREEDS

BY E. L. POWELL.

CHICAGO

Topics of the Times

Nearly \$1,000,000 was contributed to the cause of education by the general education board, founded by John D. Rockefeller, at its meeting in New York last week. Of this sum, \$700,000 was appropriated for distribution among five colleges, the largest contribution of \$250,000 going to the George Peabody College for Teachers, of Nashville, Tenn., for the establishment of the Seaman A. Knapp school of country life. The other colleges awarded appropriations are: Beloit College, Beloit, Wis., \$100,000; Coe College, Cedar Rapids, Ia., \$100,000; MacAlester College, St. Paul, Minn., \$50,000; University of Rochester, Rochester, N. Y., \$200,000. It is explained that the gifts to the colleges mentioned are conditioned on an equal sum being raised by the respective institutions. Aside from the college appropriations, the sum of \$210,000 was set aside for demonstration work in agriculture in the southern states; for professors of secondary education in state universities in the South, and to aid the work of negro education in the South. The demonstration work appropriation is \$133,000. The miscellaneous appropriations were: For professors of secondary education in the several state universities of the southern states, \$33,100; for supervision of negro rural schools in Kentucky, North Carolina, and Virginia, \$9,000. The three negro schools—Hampton Institute, Hampton, Va.; Tuskegee Institute, and the Sellman Seminary, of Atlanta, Ga., the sum of \$35,000. What may be regarded as the board's most important appropriation, was that for the establishment of the Seaman A. Knapp School of Country Life.

Irresponsible chauffeurs, a decidedly tough class of young men, and other drivers have been running over people at an alarming rate in Chicago during the past few months. The head of the city vehicle department in his report to the chief of police, says that failure to punish offenders against automobile regulations is the cause for the increased recklessness and fatalities. When they send these fellows to the penitentiary, there will be a decided falling off in fatal accidents.

War veterans in America are not slow in taking advantage of the new pension law. More than 25,000 applications for pensions under the new law were received up to noon, May 21. The total number is expected to reach 50,000. "There is no telling," said Commissioner Davenport, "how much the increase of pensions will cost the government. There is one clause in the bill that will cause considerable difficulty in interpretation. We have had thousands of letters questioning that provision. It is the one that provides for \$30 a month, \$1 a day for an applicant who is unfit for manual labor as a result of wounds or disease incurred in service. It will be difficult to define the word unfit. Whether it shall apply only in cases of total disability, or partial unfitness, cannot be said. Then there are many kinds of unfitness."

The commercial progress of the United States of Brazil during the last year is shown in Marshal Hermes da Fonseca's presidential message to congress. The salient features of the message are that Brazil's foreign trade during 1911 increased by \$44,100,705, from \$554,817,805 in 1910, to \$598,918,510 in 1911. Brazil possessed at the end of 1911, a railroad system of 13,829 miles, and many more thousands of miles of track are being laid.

Commander Luigi Luigi, inspector-general of the royal Italian engineers, and professor of harbor engineering at the Royal

University of Rome, who is in Philadelphia as one of Italy's delegates to the International Navigation Congress, asserts that emigration from Italy to the United States is about to end. Instead of coming to America, the surplus population of Italy is to be diverted to Tripoli. We will not miss them, as there have been too many criminals among them. We can get some one else to build our railroads and cut our hair.

The American Immigration League announces the gift of 13,000 acres of truck farming land in suburban New Jersey, valued at \$2,500,000, which is to be parceled out free to deserving immigrants who decide to become farmers. The donor is Montiflore G. Kahn, cousin of Otto H. Kahn, the New York banker. The property is located near Davenport, N. J., midway between New York City and Philadelphia. Certain parts of this land will offer opportunity also for the development of small brick yards and pottery plants. In a statement to the League's officers, Mr. Kahn says: "My idea is to form a complete community in Davenport where immigrants may not only settle, but govern and spread out into all branches—industrial, educational, and agricultural. No settler will have the right to purchase his tract. He will be able, however, to take as long a leasehold as he pleases. And his profits will be entirely his own."

It takes just one minute and forty-eight seconds to close one of the 488-ton electrically-controlled steel lock gates of the Panama Canal, according to the report on the first test of the canal gate moving machinery, recently conducted at Gatun. The great lock leaf—54 feet high, 65 feet long, and 7 feet thick—the like of which has never been seen in any other canal, was held under perfect control and swung without noise or vibration.

The American record for greatest duration of flight of an aviator alone was broken by Paul Peck, of Washington, at Nassau boulevard on Long Island, on May 20. He was up 4 hours 23 minutes and 15 seconds. The previous record, made by Howard Gill, of Baltimore, was 4 hours 16 minutes and 35 seconds.

—That we are consuming our forests more than three times as fast as they grow, is shown by government statistics. This means disaster not far in the future.

—All Congregational ministers in Kansas hereafter will require all prospective brides and grooms to provide health certificates before the ministers will read the marriage ceremony. The Rev. Charles M. Sheldon, the preacher-author, announced a month ago that he would never marry anyone until both the bride and groom had been examined by reputable physicians and health certificates secured. At the Kansas General Conference at Great Bend, Dr. Sheldon introduced a resolution requiring that all Congregational ministers require the health certificates in every case, and the resolution was adopted unanimously.

—During the last six years the Associated Jewish Charities has disbursed approximately \$2,000,000 for the support of Jewish charitable institutions of Chicago. The amount already pledged for the present year, beginning May 1, 1912, is \$430,000, the largest amount in the history of the organization. Of the nineteen charities which are beneficiaries of the association, the Michael Reese Hospital receives about \$100,000 a year, the Jewish Aid Society relief department \$110,000 a year, and the Home Finding Society about \$40,000.

About People

—Senator Murray Crane, of Massachusetts, has announced that he will not be a candidate for re-election when his term expires, March 3, 1913. Crane, who was formerly the governor of Massachusetts, is fifty-nine years old, and immensely rich. The paper mills he owns are among the greatest in the country. They make all the paper used by the government for the currency, besides doing a tremendous business generally. Besides these interests, he is one of the largest owners of the telegraph and telephone trust. He has been in charge of the Taft campaign and himself was defeated for delegate-at-large to the Chicago convention in the Massachusetts primaries.

—Cipriano Castro, former dictator of Venezuela, will never again take part in South American politics, according to advices received at the state department in Washington. It is stated that Castro is at Teneriffe, Canary Islands, and so firmly in the grasp of the chronic disease from which he is suffering as to make it unlikely that he will ever be able to resume his activities.

—William A. Prendergast, controller of the city of New York, has been selected by Colonel Roosevelt to make the speech placing him in nomination for the presidency, before the Chicago convention. This fact was made public by Lucius N. Littauer, former congressman, and one of the Roosevelt national delegates from New York. Mr. Prendergast has been an active figure in Colonel Roosevelt's campaign.

—Henry Lee Jost, who, at the age of thirty-one, has just been elected mayor of Kansas City, Mo., has made his own way, battling against adverse circumstances, from childhood. His father placed him in a children's home in New York when he was two years of age, being too poor to support the child. Four years later he was sent to Missouri with a party of waifs for whom homes had been found. The farmer who adopted him, encouraged the lad to study, and he finally won his way through the law school.

—Captain Roald Amundsen, discoverer of the South Pole, has announced from Montevideo, his intention to start from San Francisco in March or April, 1913, on an expedition to the North Pole. He will have with him the same men who accompanied him on his last expedition.

—The new minister from Siam, who has just arrived in this country, is Prince Tralados. He is the youngest of all the representatives of foreign countries, being only twenty-nine, and is a first cousin of the king.

—Maud Ballington Booth, "Little Mother of the Prisons," is doing a grand work among those who have been so unfortunate as to get into the penitentiaries and jails of the land. Hope Hall, a home for ex-convicts, has just been dedicated in Chicago. It is operated by the Volunteers of America. Former prisoners of Illinois penal institutions purchased a corner stone, and at their request it was laid by Mrs. Booth. During the past year, the Volunteers have obtained an average of one pardon each day for convicts of the Joliet penitentiary. There are eighteen of these men now living at the home—many others have obtained positions, and have been given a new start in life through the efforts of the Volunteer Prison League.

—Louisiana has chosen two new United States senators. Representative Joseph E. Ransdell, and Robert F. Broussard, of Louisiana, were elected by the legislature last week. Mr. Ransdell succeeds Senator Foster, whose term expires in 1913, and Mr. Broussard will succeed Senator Thornton in 1915.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. EDITORS

Like as a Father

TO THE HEBREW WRITER GOD was a father who pitied his children. To the race he will always be more the father than the judge. Judge and judgment are words that sound ominously but the fatherhood of God has been the bright star in the crown of our religion. The world needs mercy far more than it needs judgment. It is because of the mercies of God that we are not consumed; it is his holiness that reveals the enormity of our guilt; it is his wisdom that makes foolish the wisdom of the world; it is his care that meets all our needs as rising tides fill creeks and bays.

Frederick W. Robertson's sermon "The Glory of the Virgin Mother" will be read by uncounted generations because its teaching not only reflects the heart of a great section of Christendom, but because the worship of Mary, Mary of the broken-heart, has its root in human nature. It is the soul's attempt to find in God something of the mother-love. Our masculine conceptions of God, the judge to the oppressed, the deliverer to the captive, the king of all kings to people who live under kingly rule, the conqueror to the soldier, have led the world to overlook the less public virtues, the tender attributes, and God to millions is little better than the judge whose glory is to execute judgment. But in him we know that justice and love meet in their perfection, and because he is God there must be power combined with the tenderness of a mother's arm. We are his people and the sheep of his pasture.

It is in Jesus that we find the revelation of God's love for the race. God so loved the world that he gave. Giving is always the expression of love, of the heart that overflows. Jesus in turn gave himself, emptied himself of all that men prized, took on himself the form of a servant, and was made in the likeness of men. His love went even unto death because there was none other to do what he did. Greater love hath no man than this that a man lay down his life for his friends. He knew the world's need, felt its anguish, bore its burdens, and died that the sharpness of death might be overcome for all men.

That devoted Jewish wife who when her husband was doomed on the sinking ship chose to remain and find her grave by his side is in the line of heroic succession with all those who have laid down their lives at the call of all that is imperial in human nature. She preferred to taste the bitterness of death with her mate rather than to drink the wine of life alone. And I have no doubt that in that sacrificial line from Calvary to the present hour each one has learned how deep was the shadow of the garden, the anguish of

the cup, the burden of the cross, the darkness of its noonday, and the glory of its triumph.

Our mothers and not the theologians are the true interpreters of God. From our mothers came our noblest conceptions of God. With firesides for altars they taught us the sweetest lessons of divine love. The theologies of men change with the passing years, but the lessons imparted in a school of Christian experience, at a mother's feet as a shrine, in the twilight, that dim religious light which God sheds through his world-temple, the lessons of those sacred hours remain. It is the mother-love like God's that pities, forgives, bears the ills with uncomplaining patience, and reveals a mightier love that passes knowledge. I wonder if a mother could pass sentence of doom upon her son because he had made an honest mistake? Would not the love of a mother bear the burden of her son's sin rather than cry out for vengeance? But the unfeeling theologian has almost made us wonder whether our God is as divine as our mothers.

The friends of natural religion have much to say of the God of nature. They look up through nature to nature's God. But the God of nature is not a God of love; he is a God of law, a being in whom the exclusive theology delights. He knows no pity, his heart cannot be touched by a feeling of our infirmity, he cannot forgive, he cannot save. He is the God of the fit, not the God of the frail; the God of the storm, not the God of the striving. He can lift the mountains from their sockets, give lustre to the stars and color to the insect's wing, but he cannot dry our tears. If in nature we see God's hand it is in revelation that we behold his heart. For through it we know that God is love.

"I know what mother's face is like,
Although I cannot see;
It's like the music of a bell,
It's like the way the roses smell,
It's like the secrets fairies tell—
All these it's like to me.

"I know what father's face is like,
Although I cannot see;
It's like his footstep on the stair,
It's like his whistle on the air,
It's like his arms that take such care,
And never let me fall,

"And so I know what God is like,
The God whom no one sees;
He's everything my mother means,
He's everything my father seems,
He's like my very sweetest dreams,
But greater than all these."

ELLIS B. BARNES.

Social Survey

BY ORVIS F. JORDAN.

Religion and Usefulness

Both on the side of the old-time religionist and of the new social reformer, there has been hesitancy in mixing up the interests of religion and those of the modern social movement. The president of the American Federation of Labor is quoted as saying, "My associates have come to look upon the church and ministry as the apologists and defenders of the wrongs committed against the interests of the people."

Among the socialists there has not usually been a front attack upon religion but a sneering attitude of disrespect. Marx insisted that the law of economic determinism would put an end to religion since he regarded religion as hitherto but the reflection of the economic order. Bebel said, "Religion will not be abolished or God dethroned. Without attack by force, religion will naturally perish."

While there has been this aloofness upon the part of the leaders of the modern social movement, there has been a similar caution on the part of the leaders in the church. Religious men have thought that the sanctuary was about to give away to the workshop and the place of prayer yield to the gymnasium. They have looked upon social settlements, institutional churches, and all such devices as being dangerous makeshifts to take the place of the real thing. A minister standing in Hull House is reported as saying, "This is all very beautiful, but I wish there was more of Christ in it."

Perhaps no single movement in modern times has done more to make these two kinds of people understand each other than the Men and Religion Movement. From the same platform were presented the claims of the old and the new. The leaders in Sunday-school, evangelism and like interests worked harmoniously with the leaders in boys' and social service. Best of all this matter was fully reported not only in the church papers but in the authoritative organ of the social movement in America, the Survey.

It would seem that we might hope that men will accept the possibility of being religious and useful at the same time.

A Source-book of Democracy

The democratic sentiments of modern times are no new inventions for the race. Their origins are to be found in the Bible. In all literature there is not to be found more insistence upon the rights of the common people than in the charter document of the Christian faith.

It is in the epistle of James that we find the greatest plainness of speech with regard to the snobberies that sometimes exist in churches. We might almost think we were listening to a socialist writer as we read his ringing words, save that he offers us no materialistic remedies. He rebukes those who hold the faith with respect to persons. "For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing, and ye have regard to him that weareth fine clothing, and say, 'Sit thou here in a good place,' and ye say to the poor man, 'stand thou there,' . . . do ye not make distinctions among yourselves?"

Respect of persons is called sin. We think the pew rent system would have had a hard time in James' church. James had but a poor opinion of the rich. He charges them with oppression. "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten." They keep back the hire of their laborers. They are to share the deepest miseries in the judgment because of their oppressions.

Yet James would have the neighborly law of love apply to them as well. James insists upon more than sentimentalizing about the needs of the poor. It does no good to tell a man we are sorry for him unless we give him food and raiment.

It is James who delivers the arraignment against the tongue. Every worried pastor can say amen to this analysis of social misery. After we have been fed and clothed, we make each other miserable by the odious gossip that eats as a canker, at our social organism. Each church that is torn with faction, and disabled for the work it ought to be doing should heed the words of James.

Martin Luther rejected this epistle because it had so little doc-

trine. We rejoice in it because it sounds the human note in a most effective way.

Three Ways of Fighting Social Evil

The first way is palliative. It undertakes to repair the wrong after it has been committed. Like the charities of the Roman Catholic Church it does not seek to inquire into causes. Like the pledge signing campaign in the early days of the temperance reform, it is content if it shall save some from the social miseries that have befallen them. We would not say that palliative work should not be done. Slum boys should have summer outings, even though we are not able yet to abolish the slum. There is need of bread for the poor in hard times, even though we are not yet able to compel justice in the industrial order.

The second way is preventive. It goes to the task in the spirit of the physician. The wise physician who has public spirit is not content to cure every case of typhoid fever that comes to him. He examines the water supply and perhaps advocates a public filtration plant. He is not content to send tubercular people out West. He teaches the people how to avoid tuberculosis. In the same way, there are many social evils that can be prevented, and an ounce of prevention is worth a pound of cure. Divorces can be prevented by better marriage laws and a different social attitude toward courtship. Drunkenness may in some towns be best fought by preventing it through introducing a working schedule with fewer hours.

The third way is to combat evil with good. It is in this sense that the church can make all of its work acquire a social significance. Fighting evil with good is bringing the good into such prominence that the evil is forgotten. The street gang is restless for activity. A club directed by the church with a live man for the head will know how to divert the energies of boys into channels that will be healthful and beneficial to all concerned. Most of our work with children must proceed on this principle. The reform of criminals lies in just such a program as this. Men must think and act and when we teach them the good, we always displace just so much of the bad.

Social Work Among the Unitarians

Though the Unitarians are one of the smallest of the well-known denominations, they have in many ways the best formulated social program, clear-cut and without compromise, that is to be found in the Christian world today.

In the days of their origins, they cherished notions of social service. Dr. Channing said, "It seems to me that we understand better than most Christians that it is the object of our religion to establish fraternal union among all classes of society, to break down our present distinctions, and to direct all the energies of the cultivated and virtuous to the work of elevating the depressed classes to an enlightened piety, to intellectual and moral dignity. To us, it seems to me, this work peculiarly belongs. We ought to be by pre-eminence, Christian philanthropists."

After these noble words were spoken, the Unitarian movement was plunged into dogmatic controversy, more severe than ever came to a religious movement in this country. It had the effect that such controversies always have on a religious movement. The organization was left with a certain factious, rationalistic temper, and in rejecting the older dogmatism became more dogmatic than any. It was Unitarianism in this middle state which induced Jenkin Lloyd Jones to withdraw from the Unitarian conference when he launched a social program on a large scale.

Unitarianism of today, however, has organized a Department of Social and Public Service, with a paid secretary and has put forth over twenty leaflets by eminent authorities in different lines of social work. These leaflets are models of precise statement, often yielding as much as the padded volumes that have been appearing lately in the field of social service. They report institutional churches in many cities with interesting programs. They claim to have the largest and best settlement house in the city of Buffalo. When we think how much this denomination, numerically weak, is doing, we cease to boast of more pretentious bodies who make great parades of membership rolls but are not doing this every-day work of the kingdom.

—Beside their universities and colleges, the Baptists own and control ninety-six secondary schools, valued at \$5,295,857, with an endowment fund of \$1,981,868. They have in these schools 16,365 students.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

The Newer Evangelism in Methodism

At a time when many of our professional evangelists are thrown into a frenzy by what they call the attacks of the "higher critics" on their work and methods, the Methodist Church, the great pioneer in evangelism, and even sensational methods, comes to the fore with the report from the General Conference at Minneapolis demanding a "newer evangelism." That fact alone should make the fearful calm; it should teach all who regard a criticism of evangelistic methods as an attempt to destroy the faith of men, planned by those who have lost faith in Christianity, that these criticisms have their foundation in fact, and are as widespread in other churches as in our own. Why should evangelists be compelled to revise their objectionable methods by the pressure of public opinion? How much better it would be if they would accept all criticisms from their brethren in a friendly spirit, and profit by suggestions of others? How much better to talk over the situation as it is, rather than to rip and rant and rave, to assign the basest of motives to honest men who are just as anxious to see the world evangelized as an evangelist could be? And how much better to be in the forefront of evangelistic work, revising methods, seeking for the best ways of doing God's work in the world, rather than limping along in the rear, and seeking for better things only when the world positively refuses to countenance methods which would not be recognized as a square deal, even in the marketplace? So we recommend to the attention of evangelists and churches the following from the Northwestern Christian Advocate (Methodist). It is worthy of a careful study:

Not only is the evangelistic note to be in all the ministries of the church; it is also to be in the ministries of all the church. There is an admitted responsibility upon the minister; a renewed emphasis is to come upon the equal responsibility of the church member. The report says, "We also declare our conviction that true discipleship to Christ includes and is tested by the spirit and work of apostleship, so that every layman is thereby commissioned to convey the unsaved his experience of the gospel of Christ by the testimony of his lips as well as by the power of his life." It is true, as the report says, that there is nothing more dispiriting and spiritually enervating than to see the administrative lay leaders of our churches in official position either unconcerned or unresponsive to the pleas of a pastor to cooperate and participate in the direct evangelistic work of the church. But it is quite as true to say that there is nothing more demoralizing than a church membership mute on the matter of God's dealing with them in the providences of the daily life. There is no value in heedless and indiscriminating talk about religion; but there is unmeasurable power and blessing in a reverent and spontaneous witness to the presence and conscious presence of Unseen Power in the perplexities, difficulties and temptations of the life we live by faith in the Son of God. Nor should this witness be restricted to set seasons, though set seasons, when disciples are come together for the purpose, are the best preparation for the fitting word in all seasons. It is the privilege and duty to be instant in season and out of season; in company or with a single soul. The report pleads with the vast membership of Methodism "to adopt the Christ-like habit of winning others to Christ as a life habit, not by impulse nor for a season, not limited to any part of the calendar nor to any exclusive method, but the adoption of winning others to Christ as an essential part of the Christian life, and as a personal responsibility upon all our people, created by their membership in the kingdom of Christ. This," adds the report, "Should be our Methodist practice. Ministers are not released from their soul-winning responsibility, but they cannot and ought not to bear the evangelistic responsibility of our laymen. Every Methodist minister an evangelist; let this be our demand. Yea, more, every Methodist member an evangelist; this is our expectation."

Slovenly Prayer

The following from the Congregationalist and Christian World should help us all to consider the place of prayer in the services of the church. The men who can preach well are legion in comparison with the number who can pray intelligently and scripturally. Many pulpit prayers are merely formal and perfunctory. It may be that God is moved by them, even when the congregation is not; but we are sure so far as the earthly ear is concerned, the prayer might as well not have been spoken. Many of our prayers are verbal leaps into the dark. We have neither a plan nor a goal. The writer often wonders whether his brethren in the min-

istry ever give the matter of public prayer a thought. The sermon is well studied; the prayer is the inspiration of the moment. There is an unwritten law among us that prayers should never be written; consequently, our best style and thought are reserved for our auditors in the pew. If an address to the President of the United States is prepared with the utmost care, why should not our petitions to the heavenly Father be prepared also? To say that God cares nothing for the form, but everything for a devout heart, is to put a premium on slovenliness in the pulpit. We owe him the best of everything we possess. The prayers of the greatest preachers are epics of the soul; they would be famous for their prayers alone. So we commend to the attention of our readers the criticisms of this earnest Congregational woman.

We have recently opened our columns to discussion of the sermon and its length, and now one of our frequent contributors, Miss Zephine Humphrey, in the May Atlantic offers a text for discussion of length, propriety, and good taste in what is known as the long prayer. Miss Humphrey seems to have had an unusually unfortunate experience in listening to the prayers of ministers. We never remember to have heard such matters as a legacy to the Sunday-school superintendent, Mr. Brown's fever, old Mrs. Simpson's broken hip, "the vague surmises of hidden and quite unmentionable trouble which lurks in the Hawkins family," or the last Johnson baby, referred to in any prayer from the pulpit. We agree entirely with Miss Humphrey that these are matters which in their detailed consideration do not belong in the public prayers of the sanctuary. We are quite ready to concede the point that this general prayer makes a large claim on the intellect, sympathy, and good taste of the minister, and also that ministers being human and many of them imperfectly educated, they do not always rise to desirable levels of good sense and good taste. "The invocation," says Miss Humphrey, "wings its way straight to heaven, but the long prayer goes the round of the pews." That is an admirable definition of what no prayer in the worship of the congregation should do. The result is certain to be distaste or distraction. What Miss Humphrey says of its effect upon her own mind will be true of many if not of most. "I have said that it offends against reverence and humor. Yes, even although, and precisely because, it sometimes quickens mirth. Humor is too fine a spirit not to know its place in the world and to resent any offer of privilege where it does not belong. It really hurts the cause of humor to laugh in church. As for reverence—the good God must be very patient with us, if he sets the long prayer down only to the score of our stupidity." We hope that the offenders in this matter, and since Miss Humphrey has been an attendant on Congregational churches, there must be some offenders—we hope the offenders will note and inwardly digest Miss Humphrey's criticism. She concludes by saying that the whole question of prayer is a difficult one. It need not be difficult if the minister, while sympathetic with the needs of the congregation and the church at large, recognizes the fact that he is speaking to God in their behalf and must speak reverently and simply or he will fail to carry the thoughts and feelings of his congregation with him.

The Presbyterian Assembly

The Presbyterians are criticizing the great and growing expenses of their assembly. The annual budget of the assembly amounts to \$105,190. Some of the items as presented at the General Assembly recently concluded at Louisville are:

Assembly commissioners' mileage, \$43,000; entertainment, \$17,000; salaries, stated clerk, \$5,000; assistant clerk, \$3,500; permanent clerk, \$750; office stated clerk, \$4,750; minutes, \$10,500; executive commission, \$5,000; judicial commission, \$1,200; special committees, \$3,000; and moderator's expenses, \$500.

A new policy was adopted concerning the care of aged and disabled ministers. The ministerial relief and the ministerial sustentation funds were consolidated. Hereafter, the policy of the General Assembly will be to provide for all ministers a definite pension, or annuity, based upon the period of services rendered, and all Presbyterian ministers will be urged to identify themselves with the Sustentation department. Every church is expected to contribute annually to the Relief department, and a permanent endowment of not less than \$10,000,000 is to be secured as soon as possible.

In an effort to supply pastors to the 3,000 vacant pulpits, the assembly created a new standing committee on vacancy and supply, which will have its headquarters in Chicago. The committee will serve as a clearing-house, endeavoring by correspondence, which the assembly decided, after debate, should not be confidential, to bring the pastors to churches without pastors.

—At the Methodist Conference, which has just dissolved, a prominent western pastor, was for a while a strong candidate for bishop until the report was spread abroad that he was seen smoking on Sunday. Thereupon his vote immediately fell to below 100.

THE CHRISTIAN CENTURY

Published Weekly by

The New Christian Century Co.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
ORVIS F. JORDAN, ELLIS B. BARNES.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

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United Religious Press Building

God's Perfect Way

The theme of the eighteenth psalm is Jehovah's unceasing care for the king of his people. The first part of it is a prayer for the deliverance of the king from deadly peril. The peril is described under the metaphor of drowning. The prayer of the king is heard and Jehovah descends upon his cherubic chariot to give aid to his servant. His weapons were thunder, lightning, and earthquake. Then the king praises Jehovah for salvation from peril and for guidance.

Does God always hear the cry of his servants and come to their relief? Does he also visit swift punishment upon those who trample his laws under foot? It is easy to go astray in answering these questions. It used to be thought that calamities like the Galveston storm and the earthquake that devastated Southern Italy were evidences of divine displeasure at the sins of the persons destroyed. We must invite those who still hold this opinion to explain why so few of the wicked are punished by these calamities and why many righteous suffer with the wicked. Outrageous sinners defy God and seem to be on good terms with natural forces. Pious men are not passed by in the devastations of flood and earthquake.

When men venture too close to the volcano for the sake of gain, when they live where the storm and flood may reach them, when they build carelessly and invite destruction, we do not hesitate to talk of human responsibility for calamities. The great ship strikes an iceberg and hundreds of lives are lost: we at once start an inquiry to fix the blame for the loss of life. We do not blame God, we blame men for carelessness and recklessness. The plague visits a city. We look into the conditions of living in order to discover the cause of the plague.

The believer must, however, find a place for God in the ongoing of nature. Its laws are God's laws. Hence they must have some relation to conduct. This relation he sees in their very rigidity. They afford an opportunity for moral life. Man can depend upon the return of seasons and therefore he knows when to sow and when to wait with patient confidence for the coming of seed time. Plants have their ways of growing and man can learn of these ways and profit by his knowledge of them. Some plants are fit for food and others are poisonous. Man knows what to expect from the food he eats. Even the calamities due to natural causes over which he has no control have their moral uses. The writers of the Bible employed them successfully in teaching the men of their day to respect the laws of God. In the presence of some awful disaster the petty and mean ways into which we have fallen appear for what they are. The selfishness that has been eating at our hearts gives way or else it discloses itself in all its ugliness and can no longer be disguised as something noble.

God's perfect way is not necessarily what we have thought it to be. The legalist of old was sure he knew what God was demanding of men. His confidence was born of ignorance. He had a system of rules which he believed contained all the duty of man. He ignored life and its needs. God comes to us with help for the experience of every day. His perfection is such that it can be expressed in many ways to men. The heart of man is made to understand the calls of God. We often charge it with desperate and incurable wickedness because we have set up a formal standard of conduct which has no relation to the experiences of the persons we know and then we call them hard names for being indifferent to the ways of God. They may be more loyal to the king of heaven than we are. Before we cry out that the world is utterly and hopelessly evil we ought to be sure that we know something of God's ways. We need to be told of our sins, of this every honest heart is assured. Our monitor will serve us best, however, if he gives his approval to all activities that have a place in God's plan.

Religion is personal relation. Forgetting this and substituting for experience rules that have been made to guide us in our relations to one another and to God we have formalism and legalism. The cure for legalism and formalism is to return to experience. It is Jesus himself that saves us, not some theory about him or some practice which does not grow out of our relation to him. God satisfies every worthy desire of the soul. We need, therefore, to be free in approaching him. The strains of religion are for our good; it would be a mistake to identify them with God's perfect way; they help us to keep in that way. That way is freedom in Christ. [Midweek Service, June 12. Ps. 18:20-35.] S. J.

The Native Christian

The purpose of all missionary work is the interpretation of God in terms of the life of Christ to the non-Christian peoples. There is, to be sure, an indirect value in the reaction upon the Christian community at home, quite apart from the good that is wrought in the heathen world. If there were no results such as could be tabulated in the reports of missionary societies the task of missions would still be immensely worth while, because of its stimulation of the nobler qualities in the church. But the outstanding ideal of the enterprise is the transformation of heathen lands into Christian communities; the changing of the kingdom of this world into the kingdom of our Lord.

To this work every Christian is committed by the primary acceptance of the doctrine of one God. Monotheism affirms the oneness of deity, and therefore at the same time the ultimate acknowledgement of the one true God by all mankind. The man who does not believe in foreign mission work consents to the assumption that there are races which may be permitted to worship other gods without protest on the part of the Christian Church. But such a man is neither a monotheist nor a believer in the teachings of Jesus. One of the great declarations of the Savior is that which states his universal shepherd care as the bringer of mankind to the Father: "Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

This and the other truths revealed by Jesus are for all men. The gifts of life which the Master came to bring are for no one race or class, but for all. Christianity is not the religion of an esoteric circle, a mystic brotherhood or an inner group. It has great mysteries which only the patient and the pure in heart can understand. But it has no secrets and no favored peoples. The Christian of western lands needs to keep this fact in mind. The Christianity of China or India when it once begins to dominate the lives of those nations will not be the Christianity he knows today. It will take its own free form, and will express itself in new and vital terms.

But when the gospel is made known to the man of the Orient, of Africa or of the Islands, it does not find him without a religion of his own, a religion that in most cases seems to him satisfactory. Sometimes it is a very low form of belief, hardly superior to animism or fetishism. Again it may be a very noble religion, and one of whose history and literature he is proud. It may be a native faith, such as his people have always professed; or it may be the result of missionary effort in the past, as is the case with the majority of Buddhists and the entire Mohammedan world. Furthermore, when the Christian religion confronts either of these two religions, Buddhism or Islam, it is face to face with forms of belief which are almost as aggressive in their missionary activities

as is Christianity itself. And though our confidence is strong in the power of the gospel to lead the followers of all the faiths into larger light, it must be confessed that to the casual observer of religious history it is still an open question as to whether Christianity, Buddhism or Mohammedanism is to be the final religion.

If then the Christian of the West is at all sensitive to relative values, he is sure to understand that the religion he is taking to the men of the East is compelled to meet their older and often richer civilizations, not in the spirit of arrogance but of humility. He will remember that Christianity itself first appeared in Asia, and was first proclaimed by those of Semitic, rather than European modes of thought. It is quite possible, therefore, that the easterner is better qualified to understand its deeper value than the man of the West, and that its fairest expressions are yet to be seen on the soil of Asia rather than in the scientific and commercial Occident. Certain it is that the gospel of Christ has by no means as yet come to its fullest manifestation. It has never yet had a real chance to organize the thinking and activity of any race. May it not be that the people who first open their lives with hospitality to its inspiration and guidance may be one of the Oriental peoples rather than either Europe or America?

It is very easy to think of the native Christians of mission lands with a certain condescension and patronage. Nor is it to be questioned that the illiteracy of oppressed peoples and the savagery of those who have been neglected would seem at first to justify such an attitude. But in a fair consideration of all the values of that rich life which the Orient reveals to the man of the West, this condescension and patronage must yield place to a great and humbling sense of partial vision and fragmentary realization on the part of those peoples who count themselves most competent to speak in the Christian name. And at the furthest it will not be long before the churches in what are now missionary lands will be teaching the Christianity of the West a wholly new and vastly superior conception of the Christian way.

It is hard for us to believe this, because we are filled with the sense of self-sufficiency which has grown out of the greater passion for commercial and industrial effectiveness in the West. And it has always been true that the lands that sent forth missionaries were conscious of a superior culture and efficiency as compared with those whose conversion they sought. When Augustine and his monks landed on the coasts of Britain in the fifth century it would have been difficult to persuade those Roman missionaries or the church in Italy that sent them forth that within a comparatively brief period the island to which they then applied the title of "heathen," and whose people they judged to be little more than savages would be able to exhibit churches immeasurably more significant to Christianity than those which Rome boasted, and a type of Christian life that would put to shame the selfish and indolent character of Italian ecclesiasticism. And this relation between the old and the new has been often revealed. May it not be repeated many times in the future?

It is customary to speak of those Christians who have embraced our faith under the guidance of the missionaries, and are most active in its propagation, as "native helpers." This title is not used in any discourteous or disparaging sense, and yet it reveals, to a certain degree, the air of superiority and condescension which our churches and even our missionary boards assume toward the native Christians. The very term reveals the fact that the emphasis is now placed upon the missionary and the agencies which support him rather than upon the believers in Christ who are being offered the vision of holiness and eternal life through the gospel. Why should we call them native "helpers?" Of whom are they helpers? Probably, as we construe it, of the missionaries and the missionary agencies at home. But in reality they are of the first and not the second interest. However important and honorable the work of the missionary may be, the true man of God who works at that task recognizes the fact that not he but those whom he brings into the kingdom of God are of chief moment to the universal church. When a child is born into a family he is not condescendingly called a "helper" of anybody. The whole household is set in a new order for his sake. Nurses, brothers and sisters, and even father and mother are of less importance than the little child.

The native Christian is the little child in the divine family, and is worthy of first consideration when the magnificent enterprise of missions is studied. Well may the churches at home give new regard to the native churches on the mission fields. Well may they spend much time in prayer for these young children of the kingdom. Their solicitude ought to be very great that these younger

brethren may be given the vision of the Master and the sense of responsibility, not to missionary committees, boards and funds merely, but to Christ himself. Their gratitude will never fail of expression. They will be the first to set high value upon the ministries which have brought to them the new truth. But they must be trusted to grow in their own way and not ours, to reach their own ideals under the conditions of the East rather than those conventional forms of Christianity which another type of mind has developed in the West. Such confidence in them will evermore have its reward in the rapid growth of a native church in the mission lands, which will express immediately and convincingly the purpose of Jesus for the Orient, even as we have tried with perhaps far less consecration to interpret the Master in Occidental terms.

Of the other two factors, the missionary on the field and the missionary board which directs his activities, it remains still to speak.

"In Remembrance of Me"

A MEDITATION UPON THE LORD'S SUPPER.

The study of the first and second Gospels discloses the fact that in neither is there expressed the thought of a formal service or of the institution of a new rite in the story of the Savior's last supper with his followers. It is with the third Gospel, influenced as its writer was by the Apostle Paul, that the conception of a new ordinance begins to appear in the literature of the early church. By the time the third Gospel took form a considerable fund of experience had been gained by the first Christians. Already the significance of the communion was understood and valued. That which at the first had been only a parting meal of which Jesus and the disciples partook had now been given the value of a formal institution whose impressiveness grew with the increasing desire to hallow the memories of the Savior's life. That Paul felt the desirability of making the communion service a perpetual symbol of the redemptive death of Jesus is evident, as will be seen. Luke, his personal friend and companion, naturally shared this view, and it soon became the common conviction of the entire group of Christians that in the simple events of the last supper Jesus intended to provide a model for future imitation.

Aside from the fact that neither Matthew nor Mark record anything like an institution of an ordinance, but merely chronicle the events of Jesus' final meeting with the disciples before his death, Luke follows Mark in almost all the details of his narrative. With less knowledge of Jewish custom than that possessed by the earlier evangelists, he speaks of "the day of unleavened bread" rather than the first day, and names specifically Peter and John where Mark only mentions "two disciples," and Matthew speaks of the disciples as a body. He says that Jesus sent the two to find a man bearing a water pitcher, in which Mark's view of the indefiniteness of Jesus' selection of a place for the evening meal is borne out. He had no special house in mind, but bade the two disciples follow any servant who was engaged in the duties of his household, and demand of his master the hospitality freely accorded to all strangers in the city.

At the evening hour Jesus and the apostles took possession of the room and partook of their simple meal. No mention is made, in any of the narratives, of the paschal lamb, and since the lambs were killed on the afternoon of the 14th of the month, in the Court of the Priests, and could not be properly sacrificed until the appointed time, it is probable that the meal of which Jesus partook was not that in which the paschal lamb had a part.

The particular feature of Luke's story of the last supper is the emphasis upon the human and sympathetic element in Jesus' life. Luke's picture of the Christ is that of the human Brother and Friend. In the third Gospel Jesus is the universal, representative Man, who loved his friends and craved their devotion. As they gather about the table he exclaims, "I have earnestly desired to eat this Passover with you before I suffer," and then he adds the words already recorded by the earlier evangelists, "for I say unto you I will not eat it until it be fulfilled in the kingdom of God." That these words do not imply that Jesus declined to partake of the supper himself seems to be borne out by the entire narrative, though perhaps such was the thought of the writer.

In this account appears the reference to more than one cup. There were of course four or even more cups passed about the

table at different times in the Passover meal. The person who presided first pronounced a blessing upon the feast, and then partaking of the first cup passed it to the others. Psalms 13 and 14 were then sung, the bitter herbs eaten. Then the second cup went round. After this the head of the family explained the character of the feast. Then the guests partook of the lamb and the unleavened cake. And afterward came the thanksgiving for the meal, and the blessing and drinking of the third cup. At the close Psalms 115-118 were sung, and the fourth and last cup was passed.

Of these four cups Luke mentions two, while the other evangelists speak of only one. It is not to be supposed that the cup mentioned in verse 17 is the same as that referred to in verse 20. This further indicates the informal and customary character of the meal. And though Luke shared Paul's opinion that Jesus was formally instituting a Christian ordinance, he reveals, perhaps unintentionally, the simple and natural character of the supper in which Jesus followed the usual custom of the Passover observance, and twice over in connection with the passing of the cup mentions its significance as hinting at his own offered life.

But most impressive in Luke's narrative is his record of Jesus' comment upon the offices of humility and love which he wished to have observed by his disciples. They had been talking of their hopes for the new kingdom the Master was about to establish. Some of them may have expressed their expectation of prominence and official position in the new social order. They could not think of the time, the approaching feast, and Jesus' presence in Jerusalem without the belief that the kingdom of which he had spoken so often was about to be established on the ruins of the present Jewish state, and with the overthrow of Roman authority. No word that Jesus could utter regarding the certainty of his own death seemed to have the slightest weight with them. He had spoken so much in parables, and they were so confident regarding the future, that his warnings seemed to them like figures of speech. They were concerned rather with their own advance to fortune under the new régime.

It was this which occasioned Jesus' pointed observations regarding lordship and humility. The exercise of control and patronage, of which they were the constant witnesses, must have no place among his followers. In that social order which he was inaugurating humility, sympathy and good will were the only honors. To serve another was to secure true exaltation. The Master himself was the servant of all. They who had been with him in the days of his trials should know the glory of the new kingdom, which consisted not of worldly emoluments but of spiritual sovereignty. The men who were able to rule their own spirits were to be the spiritual rulers of the future, judging the tribes of Israel and the nations of the world.

Luke bestows less attention upon the reference to Judas than any of the other evangelists. He merely records Jesus' remark that the traitor was with them at the table, that the tragedy was determined upon in the counsels of God, but the responsibility of the one who betrayed him was no less great. The disciples inquired who of them was the guilty man, but no further comment is recorded.

Then Jesus took the bread and gave thanks, distributing it among them and saying, "This is my body, this do in remembrance of me." And likewise the cup, probably the final cup at the close of the supper, saying, "This is the new covenant in my blood." It is probable, as Westcott and Hort point out, that the phrases, "which is given for you," in reference to the bread, and, "which is poured out for you," of the wine, were absent from the original text of Luke, notwithstanding the purely western ancestry of the documents which omit them.

But more significant is the word, "This do in remembrance of me." This is the first formal direction regarding the observance of a custom in connection with the use of bread and wine recorded in the New Testament.

As already observed the earliest Christian tradition, represented by Mark and Matthew marked no record of an institution of the Lord's Supper by Jesus on the night of his betrayal, as an ordinance to be observed in the future. It is to Paul and Luke that one must look for the record of that custom, which soon organized the simple story of the final supper into a permanent institution. This is not to affirm that Paul and Luke have misinterpreted the Lord, but only that the Christian community very early saw the value of a practice founded upon the Savior's last interview with

the disciples, and that Luke and Paul have conveyed to the church of later times the feeling, doubtless shared by all, that the custom was actually based upon the expressed wish of Jesus.

In most regards the account which Luke has given us is the most impressive of all those which relate to the Last Supper. The human and sympathetic element is very evident. The scene of comradeship among the members of the little company is manifest. The desire of Jesus that his disciples should have no rivalries for worldly ambitions is made clear. The atmosphere is that of delightful friendship and hope, marred only by the shadow of tragedy brooding over the spirit of Jesus, and his sensitiveness to the presence of one who had already entered upon the sombre pathway of treachery. And whatever be the attitude of the Christian scholar and confessor toward the formal character of the Lord's Supper, whether it be regarded as a rite directly instituted and divinely commanded by Jesus, or only a significant event in his life upon which the reverent and loving thought of his early friends and later followers fixed as full of meaning and imitable, will make little difference in the final value of the custom. Whether as a command to be obeyed or as an incident to be kept in loving memory the Last Supper of Jesus will always have a unique place in the affection and observance of the church. And the words of the Master, whether addressed alone to the little company in the upper room or to the universal church will continue to mark the direction of loving observance—"This do in remembrance of me."

Business in the Church

Our Methodist brethren are concerned with the same problems of finance and consolidation which are agitating the Disciples, as the following from the Watchman (Baptist) attests. There should be some better method of answering calls for help than the ones we have at present, and the need of a more expeditious manner of conducting all our work is imperative:

A sign of the new business aspect of religion and the church appears in the steps that are proposed to conduct Methodism into a more satisfactory situation with regard to its finances. There have been a bewildering number of appeals made in the past year or two for funds for various kinds of work among the Methodists—educational, missionary, social, etc.—until it became apparent that the money question had become a serious one among that people. The minister's salary also figured large in the appeals and the complaints because it was so small. One writer, who didn't seem to be really gossiping, went so far as to declare that Methodism was near to a condition of revolt on account of the hard time that it was having to make all the ends meet. Ministers, it was said were driven almost to the point of resignation because salaries were so small, and it was so hard to collect even these. One could have believed that the most of his talk was a kind of religious gossip, but for the fact that the Central New York Conference lately adopted a petition to the General Conference that is sitting at Minneapolis this month, taking cognizance of the complaints. The petition, which was presented by Bishop Cranston, who said that in its preparation fully two thousand men who were in a position to know the facts, had been consulted, asks for four things, namely, that the Conference should (1) enter upon an exhaustive study of successful methods for the collection of benevolent and missionary funds; (2) either with or without a reduction in number of organizations, take immediate steps to secure relief to the churches; (3) until some plan can be devised and put into operation some central authority, not the general missionary boards, take charge and by some system of apportionment, bring distracting appeals to an end, or as nearly to an end as may be; and (4) prohibit special appeals that have not been formally approved by official bodies. So far is this from indicating weakness or panic among Methodists that it is really a sign of strength and efficiency. The making of unregulated appeals of all sorts, all of which may be for worthy objects, is felt by most churches to be a source of distraction and weakness. If this and the other matters which form the items of petition to the Methodist Conference could be taken up and duly regulated by all the denominations, the strength and efficiency of the church might be greatly increased.

—Dr. Edward S. Ames has been chosen one of the six university preachers at Harvard for next year. This is an honor greatly to be appreciated. It involves residence at Harvard during two periods of a fortnight each, with daily duties in connection with the Sunday morning preaching service and the morning chapels through the week, and also the consultation hours with the students. The preachers during the past year, in addition to the resident chairman, Prof. Edward C. Moore, have been President Fitch of Andover Seminary, Bishop Lawrence of Massachusetts, Rev. Henry Sloane Coffin of New York, Rev. Charles E. Park of Boston and Prof. Herbert L. Willett of Chicago. The body of Disciple students in Harvard have greatly appreciated the courtesy of the University in inviting Disciples to have so important a part in the religious life of the institution.

Congregationalism Breaking Down

English Free Churches Surrendering Independency

BY LESLIE W. MORGAN.

In view of the question of a closer organization amongst the Disciples of Christ in America, it may perhaps be of interest to "Christian Century" readers to hear something in regard to similar movements in England. The Free churches in England have a stronger passion for independency than even the Disciples of America, if that is possible. It is born and bred in them. Their fathers fought and even died for it, sometimes brought on by slow torture and starvation through loss of employment under religious persecution. This demand for independency, though quite necessary in those days, went somewhat to seed before the reaction set in. The desire for freedom is as strong as ever, but the cultivation of the spirit of charity now demands that freedom should be linked with fellowship. The sense of independency, which may be called the sixth sense in the modern industrial world, has not been without its influence in religious circles. The same forces that are causing various denominations to view Christian unity in a new light, are working toward the unification of the churches within a given denomination.

Decisive Steps Toward Unity.

It is somewhat strange that this year, 1912, should see some decisive steps taken toward closer unity and away from independency. For this year is the 250th anniversary of the "Act of Conformity." It is being hailed in some quarters as the end of independency. The spring meeting of the Baptist Union of England and Wales is being held during this week, and the most important item up for discussion was the carrying through of the sustentation scheme which involves, to a certain degree, the surrender of Baptist independency. The scheme has been before the churches for the past three years, and in that time has been subject to repeated recasting in the endeavor to make it more acceptable to the churches. The scheme as at first presented was rejected, but as revised, it has been accepted by twenty-three out of the twenty-six associations throughout the country, while only 129 churches out of a total of 1,439 have definitely rejected it. It is true that only 766 have definitely accepted it, but then it is to be expected that a denomination with such traditions would consider so audacious a step with "deliberate wisdom," to quote Mr. Shakespeare's ironia phrase.

Surrender of Independency.

Rev. J. H. Shakespeare, secretary of the union, originated the scheme, and has been working up to this day for the past ten years, and been patiently laboring to secure the acceptance of a system that will prove adequate. He frankly confesses that in his opinion the present scheme is not so good as was the original one, but he is willing to accept it since it is the best that can be adopted with anything like unanimity. In proposing the adoption of the new system he said, "For 300 years independency has pursued its great way, but it has been an iron way, and there can be no doubt that beneath its merciless, although often triumphant car, the weak and helpless have been crushed and bruised, as they have not been under any other ecclesiastical system in the world."

Provide for Pulpits.

One of the strong points of the new plan is that of providing a church for every approved minister, and a minister for every vacant pulpit. Provision is also made for a minimum salary for every minister—\$600 for unmarried men, and \$750 for married ones is the minimum. For unmarried men, however, to receive a minimum of \$600 per year, the church must not pay less than \$350 of this amount. In case the



Leslie W. Morgan.

church is raising less than this sum they have adopted what is known by Presbyterians as the "half more" system; thus if a church finds \$300 the union funds would find only \$150 in addition. There is provision that no grants shall be made for more than five years in succession in any pastorate, unless the minister is re-elected at the end of that time. My readers must understand that a minister is not recalled to his pulpit at the end of each year, as in America.

Admission to Ministry.

Naturally the questions, on what condition a man shall be admitted to the ministry, and on what principle those already in the ministry shall be recognized, have come up for discussion. Since the question of making grants was mooted, certain statements have been framed and certain conditions laid down. A minister who is out of a church, for example, and cannot find one for himself, may apply to the central authorities and he will be sent to some pastorless church as its supply with the hope that he may receive a call. If he fails to receive a call after having thus supplied in a given number of churches, he will be stricken from the list. It is thought that a time limit will make it easier to secure positions for the older ministers since the danger of their being left on the hands of the church will be lessened thereby.

Dr. Clifford was put forward to second the proposal. He referred to himself as "a survival of an age which is past; as a fossil from a stratum long since covered by other strata." He declared that he was not speaking simply from observation; he could well remember the time when it was a hard problem to find the money to buy a new book. The scheme, he said, was not perfect or final, but it was adapted to the present situation, and it was the duty of the church to rise

to a height of overflowing self-sacrifice in support of it.

Small Salaries of Clergy.

The smallness of the salaries paid to the average Baptist minister is strikingly brought out by the fact that it will require \$75,000 per annum to raise the present salaries of unmarried ministers to \$600 per year, and of the married ones to \$750. To meet this sum a campaign has been started to raise a capital sum of \$1,250,000. Of this sum \$275,000 has already been secured.

The Congregationalists have been engaged for the past two years in securing a like amount in order to give their ministers a minimum salary of \$750 per year. They have secured the larger portion of this amount, and have naturally altered their system in certain features for the administration of this trust fund. Thus has independency entered upon its decline. The Presbyterian system has supplied the model to a certain extent in the framing of both of these systems.

Field for Church Statesmen.

Is it not true that the man who will have the most to do with the bringing about of Christian union in the future is the ecclesiastical statesman, and not the dogmatic theologian; and the way will be prepared for the statesman of the flaming torch held aloft by the man with a social passion, and by the man with missionary zeal. Are not the Disciples of Christ beginning to feel the effects of having produced no ecclesiastical statesman in their entire history? The soil has not been of the right kind. If he had started to grow, he would have been frost bitten at an early moment, if indeed he could have escaped being pulled up as an obnoxious weed at an earlier moment still.

Would it not be well for us to set about re-studying this whole question in view of the proposed world conference on "faith and order," as suggested by the Christian Unity Foundation. As the first lesson, inquiry might be made into the system in vogue amongst our churches in England. It is as different as possible from that in practice in America, due no doubt, to the fact that the majority of our churches have not only been founded by, but are supported in part from, a central fund.

"Wrangcliff" Priory Road.
Hornsey, London.

—The earnest and intelligent work of Basil S. Keusseff among the Slavonic peoples of Chicago is beginning to show tangible results. Recently two persons were baptized. Mr. Keusseff feels the need of a better building in which to hold his services.

—O, Henry, beloved by every editor in the country, sometimes was the bane of their lives, but no one could harbor wrath against him. The humorist had promised to write a story for a big magazine, which failed to arrive. Finally the editor went to O. Henry's apartment and sent up a curt note: "If I don't have that story within twenty-four hours, I will come up and kick you downstairs. I always keep my promises." O. Henry promptly sent back the note, "Dear Bill: If I did all my work with my feet, I'd keep my promises, too."

Orthodoxy and Heresy

The Standards of Christ and of Creeds

BY E. L. POWELL

[A digest of a sermon recently delivered at First Church, Louisville, Ky., reported also in the Louisville Courier-Journal.—Editors.]



Dr. E. L. Powell.

What is orthodoxy? What is heresy? What is the standard by which we are to measure the one and the other? Is heresy a matter of creed or of life? Is the standard by which we are to measure orthodoxy the Christ life or the standards and creeds which are man-made?

You will observe that a most interesting discussion is presented to us in the consideration of this topic. I wish to lay down a few propositions which seem to me indisputable.

Certificate of Orthodoxy.

It would hardly be denied that one who is a Christian is orthodox. Yet the story of the heretic reminds us that many who have manifested the spirit and life of Jesus Christ have been brought under this ecclesiastical ban. Who is the Christian? One of the most admirable definitions with which I have met is this: "A Christian is one who believes in Christ, and obeys him to the measure of his knowledge of his will." More than this could not be required as a certificate of orthodoxy. Less than this could not be demanded. One can certainly do no more than to believe in Christ and to obey Christ to the best of his knowledge of the will of Christ. I affirm, therefore, that one who is a Christian is orthodox, and that one who believes in Christ and obeys him to the measure of his knowledge of his will is a Christian.

To place such a one in the realm of heresy is to declare that there is no distinction between darkness and light, between truth and error.

But it may be said that the standard by which we are to determine the orthodoxy or heresy of a given individual is a creedal standard, that according as one conforms or does not conform to the accepted standards of the various denominations he is orthodox or heterodox. I would ask by whose authority such a standard has been erected?

I am not discussing the truth or the untruth of those theological dogmas which make up the creeds of Christendom. I declare only that it is impossible to make

them standards by which one's orthodoxy is to be determined unless it be true that more is necessary for orthodoxy than is necessary to make one a Christian. There can be found on the pages of the New Testament no authority whatsoever for placing interpretations of scripture above scripture itself. In the New Testament there can be found no authority for making human deductions from the New Testament a basis of Christian fellowship or church membership, and besides all this, very much of the subject matter of the creeds of Christendom brings before us subjects which transcend the power and capacity of the intellect to grasp. They cannot, therefore, in the nature of things, be considered as necessary to make one a Christian, and therefore they cannot be necessary in order to make one orthodox.

Represent Development.

These creeds are noble monuments of Christian thought. They represent the historic development of the church in the intellectual realm. We can but have for them great reverence and great respect, but shall we say that one is heretical because of his inability to accept as a result of intellectual processes that which may be declared in these creeds concerning the being of God, the Trinity, the decrees and purposes of God, hidden in his own infinite wisdom and counsel? If the acceptance of such truths—if you may understand what they mean—as the consubstantiality of the Father and the Son, or the exact relationship between the various persons of the Trinity—if the acceptance of such dogmas is necessary to orthodoxy, then the whole church is heretical for the membership of the churches knows nothing and can make nothing out of these metaphysical subtleties which even their creators are unable to explain.

There is another reason, and a logical one, why we cannot make these standards of man-made authorization the test of orthodoxy. It is a simple fact, my friends, that no Protestant church in America requires on the part of its members subscription to these creeds in order to hold church membership, and therefore, they are not regarded as essential to Christian life and character. The time was when subscription to them was made a condition of church membership. That time is no more. If, then, the church membership is not required to subscribe to these creeds as a test of their orthodoxy, by what sort of reasoning can it be made necessary for the preacher or the theological professor or the religious leader to subscribe to such creeds in order that he may be saved from the charge of heresy?

It is a simple fact, admitted universally, that these creeds are for the benefit of an elect company, and hence there is no trial for heresy of the obscure individual; there is only a trial for heresy on the part of the leader or preacher.

Christ the Standard.

It is impossible for me to reconcile this curious and paradoxical situation as I think, upon the subject of orthodoxy and heresy. What is the standard by which we are to determine whether or not one is heretical? There is no other name given

under heaven or among men whereby we can be saved other than the name of Jesus. The standard by which we are to measure one's soundness or one's heterodoxy is none other than Christlike in its spirit, in its will, in its authority of truth over human lives and human consciences. Christ is the standard.

I refuse to believe that any man is to be placed in the ranks of the heretical whether he be the obscure church member or the prominent pastor, who in his daily life and in his public service is manifesting the spirit of Christ, and doing the work so that all men take knowledge of him that he has been with Jesus.

I would say this much: First, to deny Him is heresy. There has been but one authoritative confession of faith, and that confession of faith has stamped on it the imprints of the Son of God himself. It was mentioned by his humble disciple, Caesari Philippi, when he declared with passionate conviction, looking his Master in the face, "Thou art the Christ, the Son of the living God." As Dean Stanley tells us, out of this affirmative confession has come, by the ingenuity of theological thought, all of the creeds of Christendom. To deny Him is heresy.

When Paul declared on one occasion, "I have kept the faith," what did he mean? He could not have meant, "I have kept the faith in the New Testament," for the New Testament had not been written. He could not have meant, "I have kept faith in the conclusions of men who have manufactured a satisfactory theology," for the theology had not been born. He could not have meant, "I have kept faith in the ecclesiastical order of the church," for no such order had been prescribed. What does he mean? He means to say in this day, before theology was born, before church councils came into existence, before the Apostles' Creed had been written or the Nicene Creed, with its metaphysical subtleties, had been born—he means to say, "I have kept faith in Him. I have never doubted Him, I have never doubted His authority, I have never doubted His love, I have kept faith with Him and have manifested that faith in the life which I have lived and in the work which I have done. That is orthodoxy and to my thinking it is the only orthodoxy that is worth talking about or thinking about.

Contending For Faith.

When another inspired writer says, "Contend earnestly for the faith once for all delivered to the saints," he does not mean that a certain definite number of theological planks in a religious platform must be accepted—he means contend for that faith in Christ, the opposite of which is anti-Christ; that faith in him which is appropriated by and is incorporated into the life and develops the beautiful Christian character. Nothing else could be meant, for there was no other faith had before his thought or could have been before his thought at the time that sentence came from his pen.

If one is true to Him, if one obeys Him to the measure of his knowledge of Christ, he is a Christian. No church council without dishonoring itself can call him heretic.

To deny the spirit of Christ is heresy. I lay down that as a second proposition.

If any man have not the spirit of Christ, he is none of His. The reverse of this proposition is true; if any man has the spirit of Christ, he belongs to Christ. When the individual or the church substitutes for the spirit of Christ the spirit of hate, of intolerance, of persecution, of injustice to his brother, he thereby declares to whose fold he belongs. Heresy is more a matter of the heart and the life than it is of the head. If one is guilty of treachery in his soul to the Master by harboring pride and selfishness and hate he is heretical. I do not believe that Jesus would ever have passed by without respect and without honor and without commendation those who gathered about him, and who could have entertained views concerning his person and character that were at utter variance to the truth, while at the same time they manifested his spirit and gave forth his life in their service and in their devotion.

Jesus would not regard Thomas as a heretic, although he was a skeptic. He looks upon him as one who needs only further mental enlightenment until by and by he shall be brought into his presence fully and completely, declaring in words that are immortal as expressive of high faith, "My Lord and my God."

Heresy to Deny Love.

To deny love is heresy. Not to love

moral beauty when you look upon it, to be indifferent to self-sacrifice and to heroism of life when it is brought to your thought and to your mind and to your heart, this is heresy.

It is because of lack of love that the story of persecution, which is one of the greatest heresies of the church, has been written. There would have been no inquisition, there would have been no torqueneda, there would have been no club in the hands of ecclesiastics, used in the name of Christ, had the church recognized that love is the fulfilling of the law, and that the whole of the commandment is contained in these two great words, "Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbor as thyself."

The story of persecution in the history of the church is the story of its worst heresy. Through lack of love, men permitted themselves to persecute each other over questions so infinitesimal in their meaning and relationship to love, as the difference between *filius* and *filiolus*, whether or not the holy spirit comes immediately from the Father, or whether it comes from the union of the Father and of the Son!

To deny love, I repeat again, is heresy. If the church of Jesus Christ could once get into the high realm of love—not the

high realm of intellectual agreement on questions about which there can never be agreement, because there can be no common understanding concerning them—then the day would come when there would not even be the refined spirit of persecution which is inflicted upon the modern heretic.

For what have our heresy trials in these modern days accomplished? They have embittered brother against brother, and have brought no additional security whatever to the faith or to the orthodoxy of the church. The Presbyterian church many, many years ago—perhaps the last heresy trial in its history—lost as scholarly a man and as sweet a soul and as gentle a Christian spirit as ever adorned its membership, when David Swing was given to the world rather than be retained within the provincial limitations of a denomination. The Presbyterian church sent the most eminent Biblical scholar in America, or in the world, out of its fellowship to do a larger work, without stopping to consider the impoverishment wrought by such dismissal from his own ranks. I allude to Dr. Charles A. Briggs.

Inspired by Sad Sincerity

I do not say, friends, that all of these acts on the part of those tribunals that have tried modern heretics have been inspired by the spirit of hate. On the contrary, I believe—

(Continued on page 21.)

A STORY OF THE TITANIC

By Mrs. Jacques Futrelle, Whose Husband, a Prominent Writer, Perished

My husband is dead because he preferred his duty to his life. He did right, and I must bear it. In times like that, civilization is gone; we are back to physical conditions. In those conditions women are the weaker, the less able to take care of themselves. . . . Understand, it is not a matter of sex, but just of the weak and the strong. . . .

Jacques and I sailed on the Titanic only accidentally. We had booked passage on the Adriatic. We were delayed and canceled it. Then we decided to go on the Mauretania; but I had heard that the turbines on those fast boats made a disagreeable vibration. The Titanic was sailing on her maiden trip. We thought it a good adventure to go with her. The very afternoon before we started, we made our decision, packed in a hurry, and just got on board. I remember that while we were throwing our last possessions into our bags, I had a thought which made me faint for a second, and I expressed it to Jacques. I said: "I'm a little afraid. This boat is new. She has never been tried out." But he answered carelessly: "Don't you ever worry about that. She'll never be so safe again as on this trip. They're out for a record every way. Besides, those big boats are practically unsinkable."

Because this was the Titanic's maiden trip, our departure was a great occasion. The wharves and the decks of the Olympic and New York, which lay in port, were crowded with people, who had come to see us off. They cheered and saluted as we pulled out; our band played; a band from shore answered. Jacques and I stood by the rail nearest the New York, as we got headway. Suddenly we saw the New York shiver and move; then her cable nearest us snapped, and the stump whipped back on deck, knocking over some people. I saw her begin to swing toward us. Jacques shouted, "Hold fast for the shock!" I gripped the rail. She swung still nearer, and it seemed certain that we would collide; but just when

her rail was about to touch ours, she swung beyond our bows. I was only a little frightened. Jacques laughed and said, "Well, she got that out of her system, anyway!" No one on board, it seemed, thought of being superstitious over the little incident. If we spoke of it at all, we just joked about it. We never know our luck when it comes. It would have been so much better if the New York had wrecked us right there in port!

Then came the prettiest voyage I ever experienced. The ocean, all the way, was like an inland lake. Crowds came on the pier at Cherbourg, and at Queenstown; even the peddlers who crowded about the ship with laces, cheered us. The nights were so brilliant that you could see far ahead by starlight. We were very gay. No one was seasick, and we made a great occasion of the dinners. The women got out their new Parisian gowns and the men all dressed.

On the second day, Jacques and I went over the whole ship. I had heard from someone—I've forgotten who—that the Titanic had been put to sea unfinished. I noticed that men were fitting doors.

Just after we boarded, we met Mr. and Mrs. Harris (Mr. Harris had recently made a fortune as a manager of theatrical productions), whom we had known before, and were delighted to find that they had a stateroom in the same entry with ours—amidships on the starboard side of C deck. We four were much together. On Saturday, Mrs. Harris fell and broke her collar-bone. After that, I stayed with her a great deal. Someone had pointed out the Astors to us. Of course, I, with every other woman on board, was curious about them. His height and her smart little figure would have made them noticeable in any circumstances. She was wearing a pretty ermine cap, and we used to spot it all over the ship, for they moved about among us very freely. They were all alone most of the time. Perhaps they would have been rather glad to scrape up a few acquaintances. I used to think so when I saw her glance up from her reading

at every one who passed. But, of course, the rest of us felt that it would have been rather presumptuous to make the first move.

Sunday night came. We had started on the last leg of our trip; we were almost home, and eager to see home sights and faces, as people are at the end of a foreign trip. The dinner was the most beautiful I ever saw. We remarked that we might have been in a hotel ashore for all the motion we felt. You had to look out of the portholes to realize that you were at sea. Once we turned and drank toasts to the next table. Not a person at that table was alive in the morning.

After dinner some of the passengers left the saloon for a turn about the deck. They came back reporting that it had turned freezing cold. I poked my nose out of doors to feel for myself. From a casual conversation I caught the one word, "icebergs."

The night was so beautiful and everyone so gay, that I wanted to sit up late; but a little after dinner, Jacques was taken with a headache. I thought it best to go below with him.

I had fallen into a sleepy spell when I felt a shock and a kind of shiver of the ship. It was so slight that it did not disturb anything, but I sat up in bed. I heard the engines pounding below—reversing. For about twenty seconds, I should say, this pounding continued. Then followed another shock, scarcely heavier than the first. We had struck the submerged part of the berg; it had bounded away from us and bounded back to rip out the bottom of the Titanic.

While I sat up, only a little frightened, but still wondering what it all meant, there came the heavy clang of a gong—the signal to close the water-tight compartments. Of the meaning of that, too, I was perfectly ignorant. What frightened me more was a rush of feet on deck. It might be all right, I felt, but it seemed irregular, somehow. I shook Jacques and woke him. He looked out of the door, walked into the passageway, and ended by saying that they had probably

changed course for some reason, and that we had better go back to bed. He crawled into his berth again, but I could not compose myself.

The Escape.

As Jacques walked me to the ladder, I begged him again to let me stay, whatever happened.

"Certainly I'll come—just as soon as the women are taken care of," he answered. "Remember, you have two children. You must think of them. Come, you're keeping people waiting. Don't you see, you're spoiling my chances? They won't have me in a lifeboat until they've taken all the women!"

He said good-bye. An officer seized me by the shoulder, crying, "Come—you belong on deck!" There I had my first complete panic. I don't know what I did, but when we reached the deck the officer was carrying me.

The orchestra had come out on the boat deck, where there was a piano, at about the time when they launched the fourth boat. As we made our way across the deck, they were playing "Alexander's Ragtime Band"—to keep us moving, I suppose. Another officer picked me up and fairly threw me into the boat.

We settled on the water with hardly a splash. Then the men began calling for a knife. The oars were lashed, and they had forgotten to cut them loose before they launched. We bumped against the side. The men stood up and held us away with their hands. They must have found a knife among them, for a moment later they were shipping the oars. One of the men in shifting to the other side of the boat dropped his oar-blade on my head. In Jacques' own words, in the very fact that they had put me off the vessel, I must have come to full realization of the truth, for I remember thinking, "This is the end of me, thank heaven!" I didn't seem to understand that a fatal blow on the head would stun me first—it shows my abnormal state of mind.

We rowed away very fast. I begged them to stand by, for I wanted to see Jacques again, but they said something about suction and we went on. At a safe distance, we hove to. It may have been a half a mile, it may have been less.

I never saw such a quiet, clear, beautiful night. It was dead calm, perfectly clear, brilliant with stars. The surface of the ocean was just heaving gently; there was not a ripple.

The Titanic still floated, the rows of lights indicating her decks. We watched numbly to see if she was going to stay up. We talked it over as impersonally as though it had been no affair of ours. We encouraged each other with false hopes, while our eyes told us that the rows of lights were getting nearer and nearer the water. Only when we saw those rows of lights beginning to get aslant did we give up hope and sit dumb.

The rows of lights began to go out by sections, as though some one had gone along the boat turning off the control switches one by one. But the night was brilliant, and they were setting off rockets continually. We could still see her great hulk. She began to settle by the nose. Then came two dull explosions. We saw her break in two. The bow, which had been pointing downward, dipped, turned up again, writhed, and sank with the stern—exactly as though one had stepped on a worm.

There we sat, dumb, moveless, we women, watching the execution of our heroic men.

I think we must have been a little crazy. Rather, I should say, that we were exalted with the very greatness of the tragedy and its heroism. As the Titanic took her plunge, none made a sound. Then a little French woman began to scream in hysterics. It went through us like a knife, and I heard

the voice of a sailor say: "For heaven's sake, make her shut up!" That was the only harsh word which we heard from those rough men that night, and he only expressed what we all felt.

About the rest of that night I can tell nothing consecutive. Mostly, I prayed for Jacques's soul and my own—prepared myself for death. The men were always calling out that they saw the lights of a coming ship. I can't tell how often they were deceived by the green lights which Fourth Officer Boxall was burning in his boat as a signal. These were always false alarms; and finally, I paid no more attention to them. Toward morning, I must have fallen into a heavy stupor which resembled sleep only on the surface—within, my mind and soul were going on and on. Always I came back to the same thought—my husband had died heroically. They must have sighted the Carpathia, and made sure of her, long before I realized it. When it did come home to me, I dared not look toward her. But I raised my head and perceived for the first time that dawn had broken—a beautiful, rose-pink dawn. And there, the cruellest, most wonderful sight I ever saw, were three great icebergs—one of them, doubtless, the murderer. From where we sat by the surface they appeared as tall as skyscrapers. The light made their spires and pinnacles glisten like rose quartz. And among them, near and plain, was a steamer, approaching under full steam with her flag at half-mast.—*Lutheran Observer.*

Methodist Conference Closes Its Work

The Methodist Quadrennial Conference closed May 29. No change was made in the discipline, which places the ban on dancing, theater-going and other amusements. By a vote of 446 to 369, the General Conference decided to retain the paragraph in the discipline. The vote was taken after a strenuous session, at which a number of delegates favored going back to John Wesley's original rule placing the ban on such "amusements as cannot be taken in the name of Christ."

Dr. W. W. Van Orsdel, Montana Conference, said that if Methodism was in sympathy with the spirit of prohibiting dancing and cards, they would not be hurt by leaving the rule in the discipline.

After a week of balloting, the election of the eight new bishops was accomplished. Their names are given in the order of election: Homer C. Stuncz, D. D., Iowa; Theodore S. Henderson, D. D., New York; W. O. Shepard, D. D., Chicago; Naphtali Lucecock, D. D., Kansas City; F. J. McConnell, D. D., Indiana; F. D. Leete, D. D., Detroit; R. J. Cooke, D. D., Tennessee; W. P. Thirkield, D. D., Washington, D. C.

Three Bishops Retired.

The retirement of Bishops H. W. Warren, D. H. Moore, and T. B. Neely, was pathetic, and marked by sensational scenes.

The three bishops were retired by vote after the present system of the church had been attacked in eloquent addresses by Chancellor James R. Day, of Syracuse University, who said that the system savored of the "inquisition," and by Rev. Edward C. Strout, an eloquent minister from New Hampshire. These men and others declared that none of the three bishops should be retired; that they were still effective workers in the church. They tried to amend the report of the episcopacy committee and keep all three on the active list. Chancellor Day intimated that there were church politics back of the episcopacy report recommending the retirement of the men.

An Old Man Eloquent.

After the vote was taken, Bishop Moore walked to the front of the platform and addressed the audience. He wore the button of the Loyal Legion, for although he was ordained a minister in 1860, he enlisted as a private in an Ohio regiment, and served through the war, retiring as a lieutenant-colonel.

Facing the men who had just voted to retire him from active service, he said:

"It is better to have your head off and rolling in the basket, than to lie for ten days and look upward at the keen edge of the guillotine, as I have done. I urge you to adopt some system like that suggested by the dean of the Yale law school, for the automatic retirement of bishops. It would save you from the possibility of political temptation and us from that of anguish and humility."

"You have done what you thought was your duty, and I am submissive to your will. You have discovered that I am not effective. I have not discovered it, but your judgment is better than mine. And this is not to be the finish. I shall still be permitted to show you how far the Gulf Stream of my youth can extend into the Arctic ocean of old age."

Bishop Moore's address was frequently interrupted by wobs, and when he concluded the audience rose and gave him the Chautauqua salute. The bishops gathered around him as he left the platform and threw their arms around his shoulders.

The Governor Speaks.

Declaring the great work of the church was to make the country life of the youth more attractive and city life more wholesome, Governor A. O. Eberhart addressed the conference, urging that the establishment of social centers in the country would stop the heavy migration of country young men and women into the cities.

"I charge the church with failure to take up the greatest problem affecting the life of the young people of the country," he said. "It is apparent that the church has not recognized the opportunity to develop the country environment so as to save the boy and girl. In the crowded conditions of the city, where every problem affecting human life demands the attention of the church, we forget that there is a duty toward the country cousins of our city youth."

Sunday-school Gains.

Ten thousand people took part in the Sunday-school anniversary celebration. Bishop McDowell said:

"We believe in the boyhood, the girlhood, the manhood, and the womanhood of the people being in the Sunday-schools. We believe in the text-book of the Sunday-school, which is the Bible."

"The Sunday-school is for the prevention and cure of wrong. The world needs a revival of the Bible as the book of life. We hold no theory about the Bible, but expect these writings under God to bring men to God and to everlasting life. In these Methodist Sunday-schools we expect men to find their way to Jesus Christ. There is no religious life apart from Jesus Christ."

Dr. Blake spoke of the mighty progress of the Sunday-schools in the last four years. Each year 170,000 members had entered the Methodist Sunday-schools, a gain of 700,000 since the organization of the board of Sunday-schools four years ago. He said the Sunday-school was the greatest evangelical agency in the church, and that its supreme mission was to bring boys and girls into a personal knowledge of Jesus Christ, as the Savior. He said 3,000 Sunday-school members give themselves to Christ every Sunday in the year in Methodism.

Missionary Gains.

In southern Asia, the Methodist Church

made a net gain of 52,000 during the quadrennium, making the total membership 261,885, and 190,583 probationers; 15,413 infants and 101,000 adults baptized, according to Bishop Robinson. More than 166,000 pupils attend the 4,000 Sunday-schools, and the Epworth League membership is 23,007. Bishop Robinson said peace reigned throughout India, following the visit of King George.

"At this hour, the gospel has absolutely unhindered access to people and tribes in southern Asia, constituting one-fourth of the world's population," he said. Quoting from Lord Curzon, the speaker said 80 per cent of the people follow agriculture, read no newspapers because, as a rule, they cannot read, and they have no politics. The educational institutions, he said, are crowded by both sexes. The chief aim is to train the youth along Christian lines, and prepare them to become leaders among their people, both from a state and church standpoint.

South American Field.

The Methodist mission field in South America extends from the Isthmus of Panama to the Straits of Magellan, more than 4,000 miles, and is carried on under the flags of eight republics, according to the report of Bishop Bristol. There are more than 20,000,000 Spanish-speaking people in the territory, who depend largely on the Protestant church for advancement in religious and civic life, he said.

"Methodism finds a hearty welcome among the people of South America," said Bishop Bristol, "and seems peculiarly adapted to the Spanish temperament. The preaching, singing, and mode of service appeals to the hearts of the people. They believe in our theology. They love our missionaries. They are true to our church."

The speaker said that one out of every 2,000 population in South America was a Methodist; that one out of every 12,000 in China and one out of every 1,500 in India had joined the Methodist Church, and that China contributes seventy cents per member for the support of the gospel, India \$1, and South America, \$7.40. He reported a growth of 23 per cent in membership of the church during the last quadrennium, and said that every department of the church had correspondingly advanced.

Missionary Reports.

After giving a maze of statistics showing the advancement of the church in the Orient, Bishop Bashford told of the Chinese revolution and prophesied that it means Christianity for millions of people.

The report showed an increase of church members of more than 3,000 in four years, with more than 2,000 probationers. Four years ago, there were 17,559 members of the church in China, as compared to 20,723 this year, and 13,419 probationers, as compared to 12,888 in the previous report. There was an increase of three hospitals with a growth of 88 per cent in the number of persons treated during the four years. Students in schools increased 42 per cent, and Chinese workers number 28,082, as compared to 16,053 in 1908. Last year, more than 5,000,000 copies of the Bible were distributed, a large per cent being given to soldiers of both armies. There are calls for 16,000,000 more Bibles which the speaker said would be furnished this year.

Co-operation is Satisfactory.

"It may be encouraging to the Methodists of this conference to learn that thousands of our believers were received into the Presbyterian churches without any question as to orthodoxy, the Methodist catechism being accepted as a fair equivalent for the Westminster," he said, "but we have gone forward with the work of co-operation in the medical work, in education, literature, and indeed all lines of Christian endeavor. If these denominations were united in one

organization, but little would be gained. So perfect is the spirit of unity and the expression of it, that we are to all intents and purposes one evangelical church."

Gain in Members.

Within the last ten years, the growth of the churches in Korea has been phenomenal, according to Bishop Harris. He said there are now more than 200,000 believers, and many hundreds of thousands who were near Christianity. Bishop Harris said the churches in the last two years have turned their attention more directly to intensive work; that the churches have been overwhelmed with inquiries concerning Christianity, and have been unable to deal with all the inquiries.

Summing up the situation in Korea, he said: "The Protestants have become one body, having one spirit, and moved by one hope, the immediate Christianization of 14,000,000 of people."

Recent Books

ALMAYER'S FOLLY, by Joseph Conrad, is a reprint of 1912 from the edition published in 1895. The story is laid in the Malay Archipelago, a part of the world rarely touched by the writer of romance. It tells of a white man, who came to this far land in search of fortune, and made a rash and fatal marriage with a Malay woman for the treasure he thought she would inherit. The treasure never materialized, and all his dreams and hopes centered upon his beautiful daughter, and the recognition he hoped to win for her from the people of his own race. But the call of the blood was stronger in the half caste girl than all the artificial restraints with which her father would have bound her. She followed her Malay lover to his own country, leaving her father heart broken—seeking oblivion in the dreams of opium, which soon sank into the dreamless sleep of death. It is a deeply tragic story of the problems and antagonisms of race. (Macmillan Company, New York; Price \$1.25).

THE LIFE EVERLASTING, by Marie Corelli, is a return to the occult realm which first brought her fame in the "Romance of Two Worlds," "Ardath," and the "Story of a Dead Self." It is an excursion into the sphere beyond the material world, and deals with a strange affair of both mortal and immortal passion. It propounds startling theories of life and death, and will doubtless repeat the success of her former writings in this line, with that large circle of readers who are lovers of the psychic and mystical. (George H. Doran Company, New York; Price \$1.25).

THE HOUSE OF HARPER, by J. Henry Harper, is a history of a century of publishing in Franklin Square. The author is of the third generation of Harpers, and he gives an intimate and interesting narration of the enterprise of the four brothers who founded and conducted this notable house. After the starting of "Harpers' Magazine" in 1850, and later of "Harpers' Weekly," "Harpers' Bazaar" and "Harpers' Young People," the history of the firm is linked with what was best in contemporary literature. In these periodicals were published the works of Thackeray, Dickens, George Eliot, Wilkie Collins, Charles Reade, besides the works of many of the later masters of English and American fiction. In addition to high literary excellence in all departments of literature, their publications became pioneers in artistic and effective illustrations—the work of Edwin A. Abbey, and Thomas Nast have never been surpassed in their respective lines of art. The writer would like to bear grateful testimony to

her debt to "Harpers' Magazine"—it was from the bound volumes in her father's library that she made her first entrance into the enchanted world of books. The whole book, in binding, paper, printing and illustrations is an example of the best work of Harper and Brothers. (Harper & Brothers, New York; Price \$3.)

SOUTHLAND MELODIES, by Ben King. This is a charming piece of book-binding. No one can be ignorant of the verses of Ben King and claim to be well-read. This volume of negro dialect verse with the fine half-tone illustrations will receive a warm welcome. The negro race is full of great human emotions that men of literature are discovering. [Chicago: Forbes and Company. Pp. 128.]

SOME OUTDOOR PRAYERS. By George A. Miller, is a beautiful little booklet, printed in two colors, with a decorative title-page and covers. It is called by its author, "A little ritual for those who sometimes worship in God's first temples." In several prayers, special gratitude is expressed to the Creator for his beautiful out of doors:—"We thank thee for the things that are out of doors; for the fresh air, and the open sky, and the growing grass, and the tiny flowers; for the setting sun and the wooded hill, and the rolling surf, and the brown earth beneath our feet." Such prayers as these will help us to see the beauties spread so lavishly around us at this peerless season of the year, and awake our hearts to fresh praise and gratitude to the Giver of all good. [New York, Thomas Y. Crowell Company. 35 cents net.]

EARLY STORIES AND SONGS. By Mary Clark Barnes, is prepared for new students of English, especially for the large class of immigrants who come to our shores. The book is endorsed by such authorities as Dr. Edward A. Steiner, and Dr. Walter Rauschenbusch. The stories are told in every day language, arranged in pedagogical form. The stories begin with Abraham, the Immigrant, and are all from the Bible; the author says in the preface: "In the United States of America, a nation built most definitely on religious foundations, it is due to prospective citizens that efforts to help them qualify for citizenship should include the communication of some knowledge of that religious consciousness which is a fundamental part of the heritage of our people." [New York, Fleming H. Revell Company. Illustrated, cloth. 60 cents net.]

THE YOKE OF SILENCE. By Amy McLaren. Like her former successful novel, *Bawbee Jock*, is laid amid delightful Highland scenes, with fine types of Scotch character for its actors. The old Castle of Pittvie, with its Death Tower, overlooking the sea, Marget Robertson, the housekeeper, Sir Andrew Brewster, the laird, Sandy McNab, the fisherman, are all that could be desired for a background. But the love story played in these surroundings hardly measures up to them. A high spirited, highland girl runs away from her rich English husband, because she is jealous of a former friend of his; she has no real cause to distrust him, for he never wavered in his affection for her; a few words would have removed all misunderstanding but they are not spoken—so months of estrangement and separation ensue, and the yoke of silence is not broken, until a series of accidents bring them together, and they sail off in his yacht; it is to be hoped into calmer seas than their first years of married life. Why do people in novels so often show such conspicuous lack of common sense? You cannot but get a little out of patience with folks who break the tenderest of human ties for lack of a few friendly straight forward words. [New York. G. P. Putnam's Sons. \$1.35 net.]

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER VIII.

Felix Bauer very seldom began a conversation with anyone and on this occasion he did not venture to say anything first. During his whole stay in the house, Helen had learned that fact about his habits as a talker. He was a splendid listener and that made him popular with anyone who talked to him. If you want to be popular you don't have to be a brilliant talker. Being a brilliant listener is better.

But Helen had a touch of her father's stubbornness on certain occasions. She was not in any sense what could be called a flirt, or a girl who planned, out of a set purpose, to make a conquest or use her powers of attractiveness to disturb the peace of her young men acquaintances. But she was vain to a certain degree, and she knew when she looked in her mirror that she was unusually attractive, as every beautiful woman knows, and Felix Bauer was different from the other young men she knew. She said to herself as she looked across the room at him that he was certainly no fashion plate and was in fact extremely plain looking, all but his eyes, and Helen acknowledged that Walter was right when he wrote that Bauer had the most beautiful brown eyes he ever saw in a human being. When Helen was a little girl she had once seen Phillips Brooks, and she had never forgotten his wonderful eyes. Bauer's were like that. She could not help wondering what sort of people his parents were and what his home life was. The stubborn feeling prompted her to say to herself, "I'll make him speak first. He doesn't need to be so stupid. And besides it is not gentlemanly in him always to wait for the other person to begin."

She was working at some piece of embroidery, which is an advantage in helping one in situations of possible embarrassment to keep up an appearance, at least, of self-possession. And the pattern being a difficult one gave her the excuse of keeping her eyes fixed on her work most of the time. She sat there in the corner absolutely dumb, waiting for Bauer to speak. A noisy little clock on the shelf over the grate ticked away at least three minutes. Bauer opened his lips once or twice as if to say a word, but nothing came of it. He looked at Helen almost appealingly and once he seemed on the point of leaving the room. But Helen's eyes were fixed on her work and the silence was unbroken by any movement.

At last Helen looked up after a longer period than any other, and to her disgust saw that Bauer had picked up the magazine he had dropped when she came in, and had resumed his reading, or at least seemed to have done so.

For a minute she looked and felt vexed. "The horrid creature!" she exclaimed to herself, and then out loud she said in a sweet voice:

"Is that an interesting story you are reading?"

Bauer instantly closed the magazine and put it on the table.

"I don't know yet, I haven't finished it."

"Were you going to?"

"Yes, some time."

Another period was marked by the demonstrative clock and then suddenly Helen said, "Mr. Bauer, I wish you would tell me something about your folks, and your home."

The simple question smote Bauer like a blow in his face. Instantly he said to himself, "Walter has not told the family about me, about the disgrace, about the ruined home." And at first he felt hurt that Walter had not put the family on their guard. It was not fair to expose him to such questions. How could a girl like Helen Douglas possibly be made a sharer in his tragedy? His father had been a small diplomat at Washington. His mother a high spirited American girl whose ambition had suddenly terminated on the eve of her husband's promotion to a higher post of responsibility, through a scandal that involved both her husband and herself. Both of them were in the wrong, and nothing but unusual effort on the part of those interested had kept the affair out of the papers, at least to a great extent, and besides, the numerous accounts of such home tragedies lessened the emphasis placed on this one, so that Bauer knew that the Douglas family, outside of the editor himself and Walter, were not associating him with an event which left him alone in the world to bear a disgrace that seemed at times to overwhelm him.

But while Felix Bauer was simple hearted and clear souled as day himself, he did possess to a remarkable degree the power of self-possession and self-restraint. His soul had already to a certain degree learned the sad lesson of bearing disaster with calm inward poise. Whatever the tragedy might mean to him in the future, he was not so poor spirited as to let it ruin his own development or poison the peace of others. So he was able to say, after what seemed to Helen only a natural hesitation:

"My people were both born in Germany. My mother was the daughter of the American Consul. I was born in this country. That accounts for my being so good a patriot."

"And I suppose it also accounts for your unusually good use of English. Do you know you speak very correct and pure English, Mr. Bauer?"

"No, do I?"

"Yes, that is, what little you speak," said Helen with a smile. "Do you want to know what I asked Walter in one of my letters?"

"Yes," said Bauer, blushing.

"I asked him if you spoke broken English very badly?"

Bauer did not reply to this and Helen came back to the question of his home life.

"Do your folks live in Washington now?"

"Yes, that is"—all Bauer's self-restraint could not avoid betraying something, and Helen looked at him quickly, and her quick eager mind could not avoid detecting something wrong. She would not for the world have been guilty of a vulgar cu-

riosity or an intrusion into another's secret, and she had enough tact to say at once:

"I've always wanted to go to Washington. Father has promised to take me some time. There must be a great deal of happiness there?"

Bauer looked at her, his great eyes calmly sad. Then he quoted:

"Glück und Glas wie bald bricht das?"

Helen did not know enough German to understand.

"Would you mind translating?"

"Happiness and glass, how soon they are broken."

"You mean some kinds of happiness, don't you," asked Helen timidly.

"Yes, some kinds."

"I hope you have had some of the unbreakable kind during your visit here?"

"Yes." But down deep in his quiet soul Felix Bauer was almost saying to himself, "Will it be for me the heart-breaking kind of happiness?"

After another interlude, which the assertive clock took advantage of, Helen said, "I wish you would tell me something about your work at Burrton."

"My work?"

"Yes, your shop work. Your invention work. You know we were all terribly disappointed that you and Walter did not get the patent. But there are a great many other chances to discover things are not there?"

"Well, yes. I suppose there are." Bauer began to wake up mentally. His face took on an alert look and the glow of the born inventor enveloped his whole being. "You see, Miss Douglas, the field of electricity is in one sense limitless. We know so little about it. And I suppose it is true that new things are possible to an extent beyond our imagination."

"You mean inventions?"

"Yes."

"That's what interests me particularly. I should think it would be awfully fascinating to find new things."

Bauer looked doubtfully at her. Helen was quick to detect the slight hint of suspicion as to her sincerity.

"Do you doubt? What makes you?"

"Well, I—it isn't common for girls to care much about such things generally, and I couldn't help—"

Bauer stumbled along painfully and finally stopped, and Helen was cruel enough to enjoy his confusion.

"But I am interested, Mr. Bauer. I really am. And you must believe I am. You will, won't you?"

"Yes! yes!" Bauer flung the last shred of his doubt to the winds and eagerly begged pardon for his distrust.

"All right. Now that we have settled the quarrel, we will be good friends, won't we?"

"Yes," said Bauer, smiling. "If you want to call it a quarrel."

"It was a quarrel all right," said Helen hastily. "Now you must tell me what your ambitions are, what you are really working for. I have wondered often if it wasn't

awfully dangerous to be experimenting with electricity, and how do you try new things with wires and batteries and dynamos and—and—things without getting killed several times while you are trying?"

"It is not as dangerous as some other things," thought Bauer, as Helen, in her real earnestness, put her work down and came across the room and took a chair by the table opposite him. If she had been a real coquette intent on making an onslaught on poor Bauer she could not have chosen a more perfect way to do it. For if you want to engage the hearty good will of anyone, ask him rapid fire questions about the one thing he is most interested in and would like to talk about, if his modesty did not forbid.

So Felix Bauer was never in so electrically dangerous a situation in all his life as at this moment when Helen Douglas came over and sat down there with a real eagerness to know about his ambitions as an inventor. For Helen was honestly interested in many things that naturally belong to man's domain, especially in the realm of mechanical invention.

"Walter has told me what you said about making a writing machine that would take a visible spelled word on paper when you talked into it. You don't really think a thing like that could be done, do you?"

Bauer looked at the quizzical face opposite, gravely.

"Do you? How do you dare say what can or cannot be done in the great universe of electricity?"

"But it would throw out a great army of stenographer girls and that would be a pity. Only, you know," said Helen demurely, "Walter could marry one of them and you could marry another. That would take care of two of them."

Bauer stared, and then blushed furiously and finally laughed.

"Walter has been taking my name—"

"Not in vain," interrupted Helen. "I thought your suggestion for the talking machine was fascinating. I don't suppose you are working at that, are you?"

"No. I haven't got that far yet."

"Can you tell me if you are working on some new thing?"

"I don't mind." Bauer got up and pulled a piece of paper towards him and began to sketch something. Helen got up and went to the end of the table where she could see better.

"There, Miss Douglas. This is my idea for a chicken raiser."

"An incubator."

"Yes. You see this dome is glass, very much like those domes the glass blowers make to put over their glass ships and flowers. The bottom here is wood. The eggs are placed on it in even rows. Here is a hole in the bottom through which the electric lamp is put. A thermostat will regulate the temperature to a fraction of any degree. And—that is all there is to it except to try it on the eggs to see if they will really hatch out."

"I don't see how they could help it!" said Helen enthusiastically.

"I don't either. There's only one thing I can see that is essential."

"What is that?" Helen asked eagerly.

"The eggs will have to be good," said Bauer solemnly.

Helen in her eagerness to see the drawing, had edged around the table and her face was near Bauer's as she bent over the drawing. She stared at Bauer's solemn face a moment and then burst out laughing, at the same time moving back to the end of the table.

"I believe you are making fun of me,"

she said. In reality there was a part of Bauer's nature which was unexpected. His quiet habits and his slow speech were apt to give an impression of dullness of intellect and lack of mental quickness. Helen was finding out that Bauer was in many ways the quickest of all her acquaintances. And he had a fund of smileless humor that came as a surprise even to those who thought they knew him best.

"No, I was not making fun of you," said Bauer. As a matter of fact, he was on the defensive with his own feelings, trying by any means to beat them down into the lonesome place where they belonged when that radiant face appeared so near his own.

"Have you tried the machine yet to see if it will work on good eggs?" asked Helen, after a pause, during which Bauer drew a few more lines on the paper.

"No, I'm going to make a full trial of it when I go back to Burrtown."

"And if it should be a success, I suppose there would be money in it, too, wouldn't there?"

"I suppose so," said Bauer indifferently.

"Then you might actually become rich?"

"I suppose I might. A man who invented a little mouse trap, I understand, made a fortune from it. There are all sorts of possibilities in the world of invention."

"Would you care to be rich?" asked Helen absently.

"I might." For the first time in his life Felix Bauer had flash into his soul the power of money to buy, what? Love? Would it be worth anything if it could be bought? And yet women like Helen Douglas, felt the power of money and—and—demanded it in the young man who aspired to be a possible wooer in this age. Was she like all the rest? And if he should some time be rich would that make any difference? And if so, what difference?

"Money is a great power nowadays," said Helen calmly.

"Yes," said Bauer, slower than usual. And at that moment Mrs. Douglas came in.

"Are you willing to show this to mother?" asked Helen.

"Certainly," said Bauer, smiling. "I am sure she will not betray my secret."

Mrs. Douglas, who had instantly taken a great liking to Bauer from the moment of his arrival, was as enthusiastic as Helen and praised the inventor until he was well nigh overwhelmed.

"I need all this encouragement to help me face Anderson. He will probably pick some flaw in it somewhere. He is merciless with all the fellows."

"I don't see what a teacher is for," said Helen indignantly. "Half of the teachers I know pound at the students all the time instead of giving them encouragement."

"They probably need it," said Mrs. Douglas, wisely.

"Mr. Bauer is going to get rich with his invention," said Helen gaily.

"I'll tell you what I will do, if it goes," said Bauer cheerfully. "I'll divide with Walter. We'll manufacture the incubator ourselves and so get all the profits."

"Don't count your chickens before they are hatched," said Mrs. Douglas, and then added gratefully, "I appreciate that thought of Walter. The poor fellow seems to have lost his ambition since the affair of the arc light. I know you will do all you can to encourage him."

"Indeed I will, Mrs. Douglas. I can't tell you how much I owe to Walter. He is like a brother to me."

The minute he uttered the words he caught himself up and half turned, blushing furiously, towards Helen. But she had

already started to go out of the library and Bauer was not sure that she had heard him or paid any attention.

Mrs. Douglas, however, had seen his face and his half startled look and deepening color, and her own face grew grave. It did not seem possible to her that anything serious could happen to the quiet German student during his brief stay with the family. And yet, she was a wise and observant woman who did not at all blind herself to the fact that her daughter had natural gifts of physical and mental attractions, which young men like Bauer inevitably feel. And it needed only this one glimpse of Bauer's face to reveal to her quick mother's sense the fact that Helen had attracted him, how far or how deeply for the loss of his own peace, of course she could not tell.

It was partly on that account that Mrs. Douglas welcomed Helen's confidence when, that same afternoon, the girl came into her mother's room and after a few moments of nervous, restless and aimless talk came and sat down on a low chair near Mrs. Douglas and said, "Mother, I want a plain talk."

(To be continued.)

WHAT THE YANKEES DID.

The Rev. Dr. McCready tells the story of two negroes ambling along the streets of Louisville. It was in the days when electric cars were an innovation, and one of the darkies, on seeing the trolley whisk by, asked his partner:

"How you reckon dat kyar gets along?"

"Why, I tell you," answered the more sophisticated negro, "de kyar gets along by dat little wheel dat runs along de wire. The Yankees invented dat 'ere little wheel."

"Well," continued the first darky, lost in wonderment, "the Yankees suttinly are do mos' wonderful people I ever see. Dey come down here and set de niggers free, an' now they set de mules, free, too!"—*Brooklyn Eagle.*

DEGENERATION.

The tragedies of early married life were illustrated in an incident that occurred not long ago in a Baltimore household.

A young wife sought out her mother-in-law with a most agonized expression and threw herself into a chair with an outburst of grief.

"Has anything happened to Henry?" anxiously asked the mother-in-law.

"He's taken to staying out at nights!" wailed the unhappy wife.

"It doesn't seem possible! How long has this been going on? How late does he stay away?"

"Well," sobbed the young woman, "you know he usually leaves the office at five o'clock. Night before last he did not get home until six, and last night he didn't set foot in the house until twenty minutes after six! Oh, what shall I do? What shall I do?"—*May Lippincott's.*

SUPERIOR RELIGION.

A mistress was greatly concerned over the religious welfare of her cook. She talked with her and read the Bible to her, but still the woman was troubled in spirit. At length the cook came home from the negro church happy and satisfied. This was her explanation: "Yo see, Miss Alice, cullud and white folks dey's different. Now de white folks, dey mus' git deir 'ligion outer books; but cullud folks, dey must git deirs straight from de Lord."—*The Continent.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Mississippi Valley Suffrage Conference

Up to this time, the great victories for woman suffrage have been limited to the far West. California, Washington, Colorado, Idaho, Utah and Wyoming have granted their women the same political rights as men.

In the coming fall, Oregon will submit a constitutional amendment to her voters to enfranchise her women, and if it passes (as it must!) all the Pacific Coast, from Mexico to California, will present an unbroken line of woman suffrage states. The star of empire may take its slight westward, but now, the star of woman suffrage is moving steadily eastward. Four of the states in the Mississippi Valley are now in the midst of amendment campaigns, and this great territory may well claim to be the seat of war.

In order to bring the workers in this central section together for mutual counsel and encouragement, the Illinois Equal Suffrage Association called the Mississippi Valley Suffrage Conference to meet in Chicago, May 21, 22. The sessions were held in the beautiful ballroom of the La Salle Hotel, and representatives from sixteen different states were in attendance, besides a number of distinguished visitors.

Samuel M. Gompers, president of the American Federation of Labor was introduced the first morning, and assured the conference that his organization was not academically, but actually devoted to the cause of woman suffrage. He said he had been a suffragist from the time of his earliest conception of truth, and gave the sound advice that the women should not only believe in this doctrine, but be firmly convinced of its ultimate and inevitable triumph; no movement, he said, could win, unless its adherents sincerely and enthusiastically believed that victory perched on its banners.

This was a fine opening note, and every heart there responded to the challenge—success seemed already hovering in the air.

Interest centered on reports from the four campaign states in the Mississippi Valley, Ohio, Kansas, Wisconsin, and Michigan, where amendments to their constitutions, granting suffrage to women, will be voted on by the people at the next coming elections. Ohio was given the precedence on the program, as the vote on her amendment will come at the close of summer, while the fate of the cause in Kansas, Wisconsin, and Michigan will be decided at the general election in November; success in Ohio, therefore, will give prestige and momentum to the fall campaigns.

Mrs. Harriet Taylor Upton, president of the Ohio Suffrage Association, while full of faith in the result, showed that they were taking no chances by leaving any stone unturned. Systematic and methodical work was being pushed over the state, and many speakers from other states were helping.

An astonishingly small amount of money was being spent—there were no salaried workers, except clerical helpers. Some of the speakers were not only giving their time, but their expenses. Ohio asked for no help, but a voluntary offering was made,

and pledges and cash given amounting to more than five hundred dollars; two women wished to give their diamond rings, but Mrs. Upton refused to accept such a sacrifice.

Reports from Kansas, Wisconsin and Michigan showed plans and work equally systematic and vigorous. All were arranging for much open air speaking. The point was made, that people who attend meetings in halls were generally already friendly to the cause, and the need now was to reach those who were indifferent or opposed to it—this was best to be secured by open air speaking. All were expecting to use automobile tours, and were looking forward to a busy summer.

Wisconsin seemed to be especially well prepared in the way of county, city and precinct organizations, and the many workers there expressed every assurance of success. At their request, the Conference adjourned to Milwaukee on May 23, and held its closing session there.

Miss Jane Addams, vice-president of the National Association, was faithful in her attendance, and spoke a number of times. On Wednesday evening, she invited all the delegates to dinner at Hull House, and this gracious hospitality was much appreciated by the visitors; it gave many an opportunity to visit that famous settlement, who had never before had that privilege.

Miss Laura Clay, of Kentucky, Miss Kate Gordon, of Louisiana, and Mrs. W. R. Stubbs, wife of the governor of Kansas, were on the program, but were prevented from being present. Mrs. Catharine Waugh McCulloch spoke most interestingly of legislative work, and emphasized the necessity for eternal vigilance, until the measure was safely passed and signed by the governor, and of unfailing good humor and courage, whether it passed or not. Her advice was to part on good terms with the legislators, whether friend or foe, with some such words as:

"I shall be back again next year to ask for your vote—if you are re-elected!"

On the closing day of the conference, the dispatches told of the sentence of Mrs. Emmeline Pankhurst and Mrs. Patrick Lawrence to nine months' imprisonment, on the charge of conspiracy to incite others to do malicious damage to property. Some friends and admirers of Mrs. Pankhurst presented a resolution of sympathy with her and Mrs. Lawrence for being treated as criminal rather than political prisoners.

The resolution provoked warm discussion; many feared that its passage might be construed as an endorsement of the militant methods for which Mrs. Pankhurst is supposed to stand. It was felt that on the eve of the greatest suffrage campaign ever held in the Middle West, any action, even remotely suggesting approval of such tactics, might affect the results disastrously. An effort was made to lay the motion on the table, but failed by a tie vote; two amendments were then made to it, which robbed it of any semblance of endorsement of militancy and the motion then passed. A number of the leading workers voted against it, however, not that they were lacking in sympathy with Mrs. Pankhurst, or any other unfortunate woman, but they felt that this was not the

place for the expression of personal feeling but for advancing a great cause at a critical stage in its history. I. W. H.

—Having a father, a husband, and a son in the United States Senate consecutively representing two political parties and a continued service of nearly half a century, is the rare distinction which falls to the lot of Mrs. Stephen B. Elkins. Her father, Hon. Henry Gassaway Davis, served in the Senate from 1871 to 1883, and in 1904 was democratic nominee for the vice-presidency. He is now living at the age of eighty-eight. Mrs. Elkins' late husband, Stephen B. Elkins, was senator from West Virginia from 1895 to the time of his death, when he was succeeded by his son, Mr. Davis Elkins, who served for the remainder of his father's term. When the political wheel in West Virginia turns again toward a republican majority, young Davis Elkins will again be candidate for senator from the state of his birth.

—Among the Billy Sunday converts, in the Wheeling campaign, was "Billy" Clemans, as he is familiarly called, the county sheriff. He has since composed a song entitled, "Jesus, My Savior," which he has dedicated to Mr. Sunday. Sheriff Clemans also composed the music, which is said to be peculiarly adapted to the sacred words. The song is soon to appear from a publishing house. The sentiment expresses a clear tribute to saving grace in the man's recent conversion, and the verses are a most beautiful tribute, too, to Mr. Sunday's sort of teaching.

What a Boy

By E. S. Goodhue.

Little Tot
What a lot
You don't know!
Yet how many things there be
That we think you never see
Which you know as well as we!

Blink your eye
At the fly
On the wall!
Make a grab—there you have missed—
You can't hit him with your fist—
Now you're ready to be kissed!

My, oh, my!
Don't you cry,
Doesn't pay;
If you cry, you won't get fat
Like the little pussy cat,
Sleeping there upon the mat!

Rosy, sweet,
Pretty feet,
White and soft!
Why we should imprison those
Dainty little wiggling toes
In old leather, no one knows!

Little Tot
What a lot
You will know,
When to these feet, five we add
(And 'twill really be too bad
Not to keep the ones we had!)

—Christian Register.

The Bible's Appeal

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorned have been forgotten. They return to us swiftly and quietly, like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-by, we shall meet again;" and, comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light. The mordant wit of Voltaire, the lucid and melancholy charm of Renan, have not availed to drive or draw the world away from the Bible; and the effect of all assaults have been to leave it more widely read, better understood, and more intelligently admired than ever before.—The Century.

A Grand Old Horse.

The best preserved, best cared for and best loved aged horse in Lebanon county, Pennsylvania, where for many decades the output of high grade horses has been large, recently ended his days, painlessly, at the extreme age of thirty-nine. When, in 1877, as a spirited four-year-old, he pranced into Lebanon from the blue grass region of old Kentucky, a keen-eyed observer, noting his beauty of form and graceful gait, remarked: "What a bird of a horse!" and the name "Bird" was forthwith given to the matchless colt.

For the next thirty-five years the thorough-bred lived and labored in Lebanon and was petted and praised by his owner and family. Only once in all this time was he away from his own comfortable stall. After a hot summer's work, he was sent to the country for a vacation, but rich pasture and running water among strangers were not so pleasant to him as the attentions he received at home. He ate so little and showed such

signs of homesickness that he was returned at the end of two weeks to his old familiar roof.

Mr. Edwin F. Brightbill, whose knowledge and admiration of this horse are set forth in his lecture, "The Equine Smart Set," wrote a fine appreciation of "Bird" upon the latter's thirty-seventh birthday.

"As might be expected from a Southern equine Colonel, 'Bird' acquired the art of growing old gracefully and in full possession of all his powers and faculties. He can whinny as musically and munch his oats nearly as greedily as in the days of his colthood; his hearing is acute—the jingle of sleigh-bells or the tap of a fire-alarm will instantly bring his ears and head to attention. His feet are sound; his legs unbowed; his knees unbroken; his joints only slightly rheumatic. His home table is always supplied with pure food—he never eats dusty hay, never had the heaves; he never tasted mouldy corn, nor musty oats; never had the colic. The weight of Father Time has not swayed his back nor broken his spirit.

"In winter 'Bird' sports a blanket overcoat. His summer coat is a dark bay, with black trimmings, fifteen hands, one inch high—this silken top-coat is not marred by white-haired spots, Dame Nature's healing marks of sores and galls, caused by cheap, misfit collars and saddles."—Our Dumb Animals.

—The Chinese women of Shanghai have organized a woman suffrage league and it is reported that a number of highly educated women are studying military tactics, with a view to fighting under the revolutionary flag.

—The queen of Holland has given 300 gulden to the fund being raised by Gen. Booth for prosecuting the work of the Salvation Army in Amsterdam. The queen is very much interested in the work of the army, as she is in everything that may be for the good of her people.

—Nebraska has more women students than any university in the West or Middle West. Kansas has 846; Illinois, 843; Nebraska, 1,785. In the Phi Beta Kappa election, which took place last week, thirty-one of the thirty-eight students receiving the honor were women, but the highest average grade was made by a man.

—Another batch of suffragettes was sent to prison last week by Judge Robert Wallace, chairman of the London Sessions, at the resumption of the trial of women accused of window-smashing during the raids of March 1 and March 4. Most of the women were sentenced to four months' imprisonment, but some of them who had been previously convicted, were given six months, while one who had been twice previously convicted, had the distinction of getting eight months.

Pansies

I'd been a naughty girl that day,
At least, that's what they said,
And so they took my dolls away,
And sent me alone to play
Down by the pansy bed.

I did not know what I should do
Without a single child,
Till all the pansies, white and blue,
Purple and brown and yellow, too,
Looked up at me and smiled.

They said: "Oh, do not feel so sad!
Let us your children be."
Then what a happy time we had!
I quite forgot that I'd been bad,
The pansies played with me.

—"The Little Singer."

The Spice of Life

Old Gentleman (in the park)—What are you doing, my little dear?

Little Girl (with doll)—I'm giving dolly a drink.

"Giving dolly a drink, eh? But the water is running down all over her pretty dress."

"Yes, she slobbers a good deal. All babies do."—New York Weekly.

"Johnnie, I will give you a quarter if you can get me a lock of your sister's hair."

"Gimme me four bits and I'll git you de whole bunch. I know where she hangs it nights."

Mr. Johnsing—Say, Mr. Dorman, what am de meaning of dis here line on de ticket whar it says, "not transferable"?

Mr. Dorman—Dat means, Brer Johnsing, dat no gentleman am admitted unless he comes hisself.

"You say your jewels were stolen while the family was at dinner?"

"No, no. This is an important robbery, officer. Our dinner was stolen while we were putting on our jewels."

"I hear ye had words with Casey."

"We had no words."

"Then, nothing passed between ye?"

"Nothing but one brick."—Washington Herald.

"Oh, sir," will you please come at once. There is three brutes jumping on a poor organ grinder."

"Is he a big organ-grinder?" queried the old gentleman, calmly.

"No, no, sir; quite a little man. Oh, come at once, or it will be too late!"

"I don't see why I should interfere," replied the old gentleman. "If he's a small man then the three men don't need any help."—Exchange.

"Tommy," said his brother, "you're a regular little glutton. How can you eat so much?"

"Don't know; it's just good luck," replied the youngster.—Christian Intelligencer.

EUREKA COLLEGE

CLASSICAL, SCIENTIFIC,
HISTORY, SOCIAL SCIENCE,
MINISTERIAL COURSES

High Grade Scholarship
Healthful Moral Atmosphere
University Trained Professors
Well Balanced Courses

Good Music and Art
Department

Eureka College offers a well rounded education. It is an institution of learning with careful attention to moral and religious instruction.

FALL SEMESTER OPENS SEPTEMBER 9.

Address

Pres. Charles E. Underwood

(Mention Christian Century.)

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The dedication of the new First Church, Springfield, now in course of construction, has been fixed for June 16.

L. B. Pickerill, who resides at Leland, has received a call to become pastor of Hallsville church, which it is learned has been accepted.

Rosiclare is entering into a revival meeting conducted by James Sharratt and daughter, following the meeting at Brookport, held by these evangelists.

Bellflower Church, where M. O. Dutcher ministers, is planning to erect a new edifice in the near future, and definite steps are being taken to consummate this purpose.

Dr. B. O. Aylesworth, pastor of Chandlerville church, delivered an address before the Mississippi Valley Woman's Suffrage Conference in Chicago, during the latter part of May.

R. E. Stevenson was honored with an invitation to deliver an address at the unveiling of a monument to the unknown dead of the Civil War, erected in Farmer City, where he is pastor.

Macomb meeting, held by the Fife Brothers, was concluded with a total of 133 additions. The pastor of this church, Aden T. Shaw, now ministers to a congregation of 500 members.

Allison, where J. E. Moyer preaches, is preparing for a meeting to be held next fall under the leadership of C. L. Organ. This church recently made an offering for home missions exceeding forty dollars.

Lew D. Hill, assisted by Miss Morris, is holding a meeting at Murdock, with two additions the first day. The revival, held by this evangelist at Griggsville, resulted in seventy-five additions. The pastor is J. D. Dabney.

H. B. Gwinn of Lexington, Ky., preached several Sundays at New Philadelphia. On two Sundays of his short ministry there, fourteen additions resulted to the church. Mr. Gwinn has been engaged by this congregation for a meeting next fall.

T. D. Davis, for several years pastor of St. Joseph's Church, has presented his resignation to the congregation. It is not learned where Mr. Davis will locate, but undoubtedly his services will be in demand before many weeks have passed.

The Brotherhood, Central Church, Rockford, recently debated the question of the institutional church, with view to planning their new church in accordance with such service. The men are planning semi-monthly field days to be held in one of the city parks this summer.

Waverly church, where Guy B. Williamson is pastor, will adopt the combination service for Sunday mornings, beginning the first Sunday in June. There will be no in-

termission between the preaching and communion service following the Sunday-school, and the pastor's sermon will be somewhat abbreviated.

F. W. Burnham, of First Church, Springfield, was the recipient of a novel gift from a mid-week Bible class of women, which he has been instructing for three years. The gift consisted of eighteen medicine capsules each one of which contained a five-dollar bill. Last year a similar remembrance was received by this minister.

A. E. Jordan, who is pastor of LaHarpe Church, is in demand for addresses to Odd-fellows' organizations. Within the past few weeks he has spoken to such societies at Augusta, Burnside, Webster and LaHarpe. At his home town, he was chosen to deliver the baccalaureate sermon for the high school and the memorial address on Decoration Day.

Memorial booklets of the life of the late J. H. Gilliland have been composed and printed by the churches of Bloomington and Normal. These booklets contain the last address of this popular minister, in addition to the addresses delivered at his funeral service. The work has been neatly done and serves as a beautiful memorial to be possessed by his multitude of friends.

The second anniversary of the dedication of the church at Shirley was made the occasion for inviting Charles E. Underwood, president of Eureka College, and Edgar D. Jones of First Church, Bloomington, for special addresses Sunday, May 26. President Underwood spoke in the morning on "The Relation of the Country Church to the College." In the afternoon Mr. Jones spoke on "The Glory of God's House." This church is ministered to by Lewis Starbuck, who returned with Mr. Jones from the afternoon service and spoke in the Bloomington Church at night.

The dedication of the new building erected by First Church, Springfield, will take place June 16, with F. M. Rains of Cincinnati in charge of the exercises. The building has been more than a year in process of construction, and probably exceeds in artistic merit and in appointment for a variety of church activities any building constructed by the Disciples in Illinois. The property cost about \$130,000, and easily stands at the head of church architecture in the city. The dedicatory services will include a program lasting through an entire week and including two Sundays. A complete program will appear in next week's issue of the Christian Century.

The Sixth District Convention will be held at Deland, June 18, 19. Condensed program follows: Tuesday morning—"How C. W. B. M. Work Develops the Woman." Report of Auxiliary. Secretary's address, Mrs. Jessie Monser, Champaign. Afternoon.—Devotional, Mrs. Prillman, Ross-

ville. Pastor's hour, every pastor in the district. Junior work demonstration, Mrs. Miller, Rantoul. Evening.—Address, Basil S. Keusseff, Chicago. Wednesday morning.—Conserving Our Country Churches: a. Finding the Men, W. W. Sniff, Paris; b. Need of System in Placing the Men, Andrew Scott, Hoopston. The Future of Christian Education in Illinois, a speaker from Eureka College. Convention sermon, E. M. Smith, Decatur. Afternoon.—The State of the Cause—J. F. Hollingsworth, Fisher; C. H. Scrivens, Villa Grove; J. H. Wright, Harriestown; E. W. Sears, Maroa; T. L. Cummins, Catlin; W. B. Hopper, Bethany. Our Missionary Interests: a. The State Work, J. Fred Jones; b. The State University Work, J. W. Kilborn, Sullivan; c. The Present Need of Christian Endeavor, a round table; d. The Bible-school, a round table conducted by Clarence L. DePew. Evening.—Address, J. F. Rosborough, Clinton. Autos will leave Monticello at 12 noon and 6 p. m.

Secretary's Letter.

J. D. Williams of Macomb preaches for Loraine, Ray and Ripley. He reports one conversion at Ray and one at Ripley recently and growing Bible-schools.

Wm. G. McColley of Shelbyville has two Sundays in August that he can use for supply work or a short meeting, and he also has time for a meeting of twenty-five days this fall or winter. He can furnish a song leader and a soloist, either or both, or come alone.

It is true that we need more preachers, yet we believe pastors should urge young men who desire to enter the ministry first to prepare themselves to do a successful work. Zeal without knowledge spells failure in almost any community today. Even the rural church sets a higher standard for the preacher now than the smaller cities did twenty years ago. This does not mean that every preacher must be a college or university graduate, but he does need, a good education, and graduate if he can. Advance with the times in which we live.

There should be no let-up until every church in Illinois has made a good offering for home state missions. Crowd it along. Those churches that "double up" for the May offering will not be asked for an offering in November.

The Normal Church has employed E. A. Gilliland as their regular pastor to succeed his brother, J. H. Gilliland, whose sad death occurred a few weeks ago. The new edifice of the Normal Church is going up rapidly. They are having splendid church and Bible-school attendance.

The statistical report cards and literature have been mailed from our office for all the churches in the state, and we most earnestly ask that they be filled out carefully and mailed to us at once. There will be but this one call for statistics, as the A. C. M. S. will use the same reports that are sent to us. Let us have them promptly so we will not need to ask for them again this year.

The district conventions are in full blast all this month and the field man will try to attend all of them. The programs are excellent.

Geo. R. Southgate has been asked to remain with the Colfax Church another year.

J. Fred Jones, Field Secretary.

W. D. Deweese, Office Sec'y-Treas.
Bloomington, Ill.

Church Life

First Church, Washington, Ind., was dedicated May 19.

Olin Crowdsen has taken up the work at Missouri Valley.

At Fairmont, Ind., ground has been broken for a modern church building.

The Liberty, Mo., churches are planning a county federation of Sunday-school classes.

The new building at Mechanicsburg, Ind., was dedicated May 26. It has a seating capacity of 500.

The work of remodeling the church at Eldon, Ia., has been completed and the auditorium is being reseated.

H. Campbell Clark has resigned the pulpit at Independence, Ore., May 19, and assumes the work at Carlton.

The Loyal Sons, Streator, Ill., are preparing to back a lecture course. A number of patrons have already been secured.

B. F. Hall, who for seven years has been pastor at Woodbine, Iowa, closed his work June 1, to accept the charge at Atlantic.

The annual convention of the Christian missionary societies of eastern Washington and northern Idaho will be held June 17-21.

Work on the new building of Normal Church, Bloomington, Ill., is well under way. The edifice is being built very substantially.

George F. Bradford, pastor of Central Church, Dennison, Tex., preached the baccalaureate sermon for Carr-Burdette College, May 19.

Christian College, Columbia, Mo., graduated a class of thirty-one, May 22. George H. Combs, of Kansas City, delivered the commencement address.

The men's organizations of Rock Island, Ill., have formed a permanent federation. It is hoped to enlist all the men of the city in the movement.

Mrs. J. Boyd Jones, wife of the pastor of Central Church, Marion, Ind., has recently undergone an operation. The physicians promise that she will soon recover.

Elmer Ward Cole completed four years of service as pastor of Central Church, Huntington, Ind., May 26. The Sunday following he preached an anniversary sermon.

The women of Christian Church, Charles City, Iowa, served a banquet in honor of the women attending the congregational conference there. Thursday they entertained the entire convention.

The congregation at Anacortes, Wash., has decided to build at once. J. W. Baker, of Tacoma, a representative of the A. C. M. S., will take charge and remain with the church until the enterprise is completed.

Salem, O., Church has held a four-days' celebration of the completion of M. J. Grable's ten years of ministry. T. E. Cramblett, president of Bethany College, a former pastor of the Salem church, preached May 19.

Word has been reached The Century of the death of Edward Darst, May 20, in Germany. He was the young son of Mrs. E. W. Darst, and has been with his mother

during her stay abroad studying religious pedagogy.

Thomas Cramblett dedicated the new \$55,000 church at Somerset, Pa., May 26. The debt on the building was very nearly cleared. Herbert Yeuell addressed the congregation in the evening and continues in special addresses indefinitely.

A "children's church" has been instituted at South Joplin Church. The juveniles are taken into a separate part of the church and conduct a regular church service of their own, patterned after the adult organization but adapted and appealing to the children.

E. L. Frazier has assisted S. L. Jackson, the pastor, in a meeting at Starke, Fla. Mr. Jackson feels that the influence of the church has been strengthened greatly. The meeting lasted seventeen days and four were added. Mr. Jackson expects to hold meetings soon.

The Christian church's Bible chair at Drury College, Mo., will be maintained during the next five years by private subscription by lay members of the Third District, Mo. The convention raised \$2,000 and will give \$400 per year toward the support of the school.

A community of 1,200 people succeeded in raising \$12,000 in twelve hours at Winters, Cal., May 17, and the money will erect a new church there. The campaign was very lively during the few hours it lasted. Mr. G. G. Emery headed it, and was assisted by a number of citizens. Automobiles were used to aid in the quick completion of the soliciting. The largest contribution was \$1,000.

The Southern Iowa Sunday-school Convention was held at What Cheer, May 19. Senator Kenyon and Professor Holden, of Ames College, addressed the gathering. The meeting was one of the largest, if not the largest, church meeting ever held in southern Iowa. Two railroads ran special trains to accommodate the attendants at the day's session. Between 4,000 and 4,500 were on the grounds during the day.

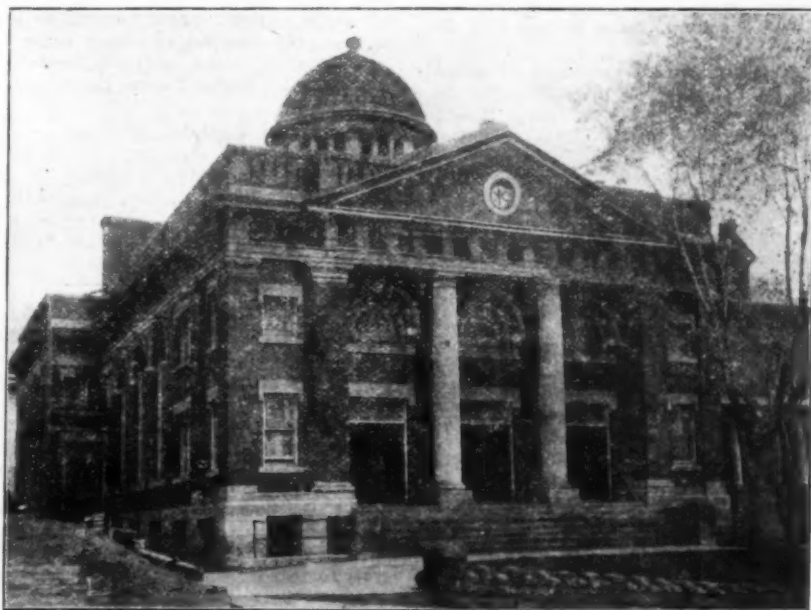
Churches everywhere are rebuilding, remodeling or dedicating plants. At Honey Grove, Tex., the congregation is remodeling a section of the Presbyterian church

building to use as a Sunday-school room. Red Oak, Ia., is planning a new plant and has already begun the preliminary work. At Deming, N. M., a new frame structure is in course of erection, and Chesterfield, Des Moines, Ia., has obtained permit for a building to cost \$3,500.

Walter Scott Priest, pastor at Wichita, Kan., has been presented with a touring car by his congregation. Mr. Priest has been in Wichita three years. Although the movement started with his church it was not confined to its members. The mayor and other city officials participated, as did Jews, Catholics and members of other religious bodies. The presentation was the spontaneous expression of appreciation of the work he has done in the community.

Bessie Farrar Masden, missionary in India, writes interestingly of the convention of Christian missionaries recently held in Jubbulpore, India. The theme was "Evangelism." The F. C. M. S. and the C. W. B. M. met in joint session and planned a still closer union in the work. Miss Minnie Johnson, the one new missionary, was welcomed. The call of the stations for medical missionaries and the need for strong men for evangelistic work are insistent and pressing.

Of the fourteen or fifteen hundred congregations in Missouri, writes B. H. Cleaver, pastor at Shelbina, scarcely ten per cent have preaching "full time." In the Sixth District, made up of nineteen counties in the northeast part of the state, there are nearly three hundred churches, and only about twenty have a minister located with them and preaching every Lord's Day. Seven or eight counties, having from seven to fourteen churches each, have no church with preaching every Lord's Day, and in some of these there is no resident minister at all. Baptist and Methodist churches, about equal in number to our own, are in a similar condition. An organization of some sort, to conserve the religious strength of Missouri's many rural communities is badly needed. J. W. Street, of Mackinaw, Ill., is president of such an organization in his state, but Missouri's needs seem to be two-fold more than Illinois', in this particular. The problem of the rural church was thoroughly discussed in the district convention recently held.



Newly Completed Building at Somerset, Pa., Rev. J. D. Garrison, Minister.

Nina Palmer at Work in China

Mrs. Laura D. Garat, formerly a missionary in the Orient, says of Miss Nina Palmer: "Her many friends over Iowa will be glad to have a word from her in Nanking, China. It will be remembered that Miss Palmer sailed in December. On account of the revolutionary conditions, she remained in Japan for about a month. From Tokyo she went to Shanghai, where she was till March 2. During that time she was diligently studying the Chinese language in a school that ran there for a few weeks for the accommodation of foreigners wishing to learn Chinese. Unfortunately, Miss Palmer contracted pneumonia and was ill for a few weeks. She was not yet strong when she went to Nanking. The middle of April she writes of her busy life. Her goods have been delayed because of the war, and the Iowa typewriter had not yet been received. It will greatly help her. She studies the language four and five hours a day, which is as much time as her eyes will stand the strain of the Chinese characters. The language is very difficult, but fascinating. She, with Miss Lyon, is in charge of about one hundred girls and women in the girls' school. Many soldiers are about, and one of the ladies must be on the place all the time. Miss Palmer takes charge of the music and gymnastic work."

Commencement at Lexington

The present scholastic year of Transylvania University and The College of the Bible is drawing to a most successful close.

The schools are asking one hundred churches and church organizations to agree to pray for, seek out, and help support one student each in preparation for the ministry or mission field next session. Almost fifty new ministerial students, to be selected and supported by churches, Sunday-schools, Christian Endeavor societies, brotherhoods, and individuals have been promised. This campaign was started only last February.

Commencement week the following exercises will be held:

Baccalaureate Sermon, Sunday, June 9, 8 p. m.; A. C. Smither, St. Louis, Mo.

Philothea-Phileusebia Public Program, Monday, June 10, 8 p. m.

Ossolia-Cecropia Public Program, Tuesday, June 11, 8 p. m.

Class Day, Wednesday, June 12, 2 p. m.

Hamilton College Commencement, Wednesday, June 12, 8 p. m. Address: Dr. George Hamilton Combs, Kansas City, Missouri.

Commencement Transylvania University and the College of the Bible, Thursday, June 13, 10 a. m. Address: Dr. George Hamilton Combs, Kansas City, Missouri.

Alumni Dinner, Thursday, June 13, 1 p. m.

The Executive Committees of the University and The College of the Bible have decided to enter upon a campaign to raise \$300,000 for buildings, equipment and endowment purposes. A new dormitory is to be provided for, as well as a heating and lighting plant, and other needed improvements on the physical side. By reason of the enthusiasm generated in the campaign which closed last December, it is confidently expected that the new goal set will be reached within three years, the time allowed for getting the subscriptions.

Dr. A. W. Fortune, pastor of the Walnut Hills Church, of Cincinnati, has been appointed to the chair of New Testament Theology, and will enter upon his work next September. A large number of congratulatory messages emphasizing the superior qualifications of Doctor Fortune for this

professorship have been received. An announcement of the appointment of a man for the department of Practical Theology will be made soon.

Mr. Wilbur M. Cunningham, a graduate of the university of Ann Arbor, Mich., has been appointed Director of Physical Education of the University. He will have general supervision over the gymnasium and the four college sports, and will be supported by capable assistants.

Responding to the Call

It is my pleasure to record the following responses in cash to the public appeal made for funds to liquidate our indebtedness to the Federal Council:

Rev. M. M. Cochran, Uniontown, Pa.	\$ 25.00
C. C. Chapman, Fullerton, Calif.	25.00
W. E. Coffin, Des Moines, Ia.	25.00
R. A. Long, Kansas City, Mo.	25.00
Geo. Rand, Buffalo, N. Y.	25.00
Clifford Wiley, Seattle, Wash.	25.00

Total\$150.00

Many pledges have come from individual churches, pledging support to this fund within the near future.

Many who do not understand this haphazard appeal we are compelled to make from year to year should remember the following facts:

First. That, as a people, we have no governing body who can legitimately guarantee or provide for this fund. It will necessarily remain in this unsatisfactory state until we have a delegate convention. It is not sufficient to say that we will pay this year but will not pay again.

Second. The response cannot come from any treasury of our people as a whole, because not all our people are fully agreed on the value of the Federal Council. The honor of our people is dependent upon those who, as individuals, or as individual churches, are not willing to see the Disciples of Christ withdraw from the one tangible avenue of approach to modern Protestantism.

Third. It is contended by some that it is not worth this amount to us; therefore, relinquish our relationship with the Federal Council of Churches. A casual survey of the last annual report of the Federal Council of Churches will be testimony in itself to the open mind of the value of this work. It is worth immeasurably more to us as a people as a point of contact with the Christian world. What church among us would not prefer to pay the total sum, rather than to have the Disciples of Christ suffer the reputation of being narrowly sectarian. The account with the Federal Council stands as follows:

Apportionment for 1910	\$1,364.00
Contribution, 1910	\$ 103.08
Apportionment for 1911	1,364.00
Contribution, 1911	1,791.90

Totals\$2,728.00 \$1,894.98

Leaving balance due\$ 833.02

The apportionment for 1912 is \$1,300.00. On this we have paid nothing. As stated before, the Federal Council is willing to forgive the balance due on 1911 and maintain us in good standing, if we meet our apportionment for 1912. We earnestly solicit every friend of this cause to make contribution without murmuring or complaint about the indefiniteness. Because of the urgency of the call we must as firmly say that it will be our duty to repeat this from year to year so long as we do not have some delegate body to be responsible for this fund.

Please direct such gifts to Finis S. Idleman,

care Central Church of Christ, Des Moines, Iowa.

Finis Idleman.

Beautiful Plant Dedicated at East Liverpool, Ohio

Among the larger churches which have recently dedicated new buildings is First Church, East Liverpool, Ohio. A new plant has just been erected at a cost of \$50,000 and was dedicated May 19.

The success of the church, culminating in a beautiful and useful building, is a tribute to the loyalty of the congregation and the leadership of the pastor, E. P. Wise. Seven years ago the congregation was feeble and struggling. It now is perhaps the strongest in the city of 30,000. Both Mr. and Mrs. Wise are leaders in the best activities of the city.

A large portion of the church membership is composed of mill hands and potters. It was the commendable and none too common theory of those who planned and executed the building enterprise that those who have less than their share of beauty in their surroundings are those who most need to have it provided in their church building. The new edifice is of exceptional dignity and beauty for a city the size of East Liverpool.

With the galleries, the new church has a seating capacity of a little less than 1,000. The primary department is in the basement, while the Bible and class rooms provide a seating capacity for 1,000 or more.

The building is simple in construction, and possesses a copper-covered dome. Six massive columns at the entrance give the church a semblance of Biblical architecture.

The dedicatory services were conducted by Geo. L. Snively. Ten thousand dollars was needed to complete the payment for the building; \$12,000 was pledged. A special musical program was given in the evening under the direction of Mrs. Wise, who has been the choir director for several years.

Mr. Snively is continuing in a brief meeting which is being very successful.

Winchester, Ind., Dedicates.

An insistent and driving rain was not sufficient to mar seriously the ceremonies attending the laying of the corner-stone for the new building being erected for Main Street Church, Winchester, Ind. All the churches in the city participated in the event, which was held May 19. L. E. Murray, Indiana State Secretary, delivered the principal address.

The building is to be of stone, one of the finest in Indiana, and affording a seating capacity for a thousand people. It will be a monument to the congregation and a pride to the citizens. The work is being rapidly pushed toward completion.

Beautiful Service at Washington, Ind.

First Church, Washington, Ind., was another congregation to dedicate a new edifice May 10. It is their second dedication within recent years. Fire destroyed the fruit of their first effort a year ago.

M. S. Hastings, who has carried much of the responsibility of the church, delivered the dedicatory address.

In the afternoon, at three o'clock, a communion and memorial service was held.

No subscriptions or donations were asked for at the morning service but a free will offering was received.

—The largest institution in the world for the care of tubercular patients is planned for Denver, Colo., to be supported by the Protestant churches of this city.

New London, Mo., Dedicates

W. H. Pinkerton was the chief speaker at the dedicatory services of the New London Mo., Church, May 19. He will become its pastor in a short time.

A year ago to a day the old church was destroyed by fire. In its place a structure has been built at a cost of \$15,000 which is a credit to the entire community. Subscriptions taken dedication day provide ample funds to remove the indebtedness.

Joy on the Congo

When it was definitely decided we could send two new missionaries out to the Congo we at once cabled the good news. The date of our cable was April 5. Under date of April 9, we have the following inspiring letter:

"Your cablegram of the 5th came this p. m. Hurrah for the good news it brought. Thank you more than we can express for your thoughtfulness in sending us the cable, for we were very sad at heart and were wondering if the brethren at home would not hear our cry of need. Now we are more light-hearted, and look forward to opening Monieka with enthusiasm.

"I am sending a canoe to Longa tomorrow morning with the good news, and R. Ray Eldred will send it on at once to Herbert Smith at Lotumbe. It will not get there for a week, but it will lose none of its joy on the way.

"I think the prospects were never quite so bright at all the stations as now and the reports we are now making out will be the best in our history. At Bolenge alone there have been 520 baptisms, putting the membership past the 1,000 mark! I cannot give figures for the other places, but they have all had their best year.

"The Oregon leaves April 20 to bring the Jaggars up from Stanley Pool. They will find a royal welcome awaiting them.

Yours for Africa's new life,
A. F. Hensey."

If we could send two new missionaries to each field just now, it would produce the same joy in every field. India and Japan and China and the Philippines are tired of looking for reinforcements. Shall we not soon send away new men?

The cry of these overworked men is the voice of God to our churches.

F. M. RAINS,
S. J. COREY,
Secretaries.

Indiana Secretary's Notes

At a recent meeting of the Board of Directors it was suggested that the proceedings of the board should be published and that the churches be kept informed of the work being done and proposed. There are twenty-one members of the board. It is provided that all the fourteen districts shall have representation and that ten, at least, shall be business men. An executive committee of seven members of the board meets every month and transacts the necessary business of the association. The full board meets twice a year and on call of the executive committee. The last meeting of the board was held April 2, to hear the reports of the year and prepare them for submission to the annual convention. The terms of the contract with the A. C. M. S., for another year were discussed and accepted and the contract renewed. The state's apportionment of the expense of the publication of the national Year Book was allowed and the remittance of eighteen dollars for this purpose was ordered. An appropriation of \$150 was made to the Bloomington Bible Chair

work. An apportionment of \$300 for Glen Park and Tolleston was deferred for future action. The salary of Bible-school superintendent was raised from \$1,500 to \$1,650, beginning with June of current year. A motion prevailed to request the national Christian Endeavor Board to return to the state one-half of the amount contributed by our Christian Endeavor societies on Endeavor Day for Christian Endeavor work in the state. The next meeting of the full board will be held on June 3.

M. L. Buckley, from Grand Rapids, Mich., has accepted a call to West Creighton Avenue Church, Ft. Wayne, and will begin June 1. George Darsie, of Akron, Ohio, will be Brother Dutcher's successor at Terre Haute. These men will receive a hearty welcome from their Hoosier brethren of the ministry.

A. Homer Jordan, from Lorain, Ohio, is getting a good start at Greensburg and is in line with the cooperative forces of the state for a forward move. We are always glad to have such men come to us when we are compelled to note changes.

The church at Winchester is pushing the building enterprise under the enthusiastic leadership of their new pastor, George W. Schroeder. The cornerstone was laid with appropriate ceremonies on May 19. The secretary delivered the address and also preached at the morning service.

In the death of M. W. Harkins, of Union City, Indiana, loses one of her most effective preachers and Union City a much loved pastor.

The secretary spent a pleasant day with the church at Eminence, in Morgan County, recently. This is one of our good country churches that would be glad to have a resident minister. They have good preaching but feel the need of a leader and helper in their midst.

Aunt Jane Wykoff passed to her heavenly home on Monday, May 27. Her body was laid to rest in the beautiful country cemetery near Fairview, Rush County. The writer was in charge of the funeral service by her request. She was a charter member of the Plum Creek Church. There her husband, James Wykoff, made the confession and was baptized by the writer.

L. E. MURRAY, Cor. Secy.

Foreign Society News

R. A. Eldred, Longa, Congo, Africa, says under date of March 31, "Good services today. Highest number in Sunday-school, 225. Church crowded at morning service, eleven baptized today. Reports from outposts very good. Thirty-two evangelists, eight of them with their wives, returned this week to fifteen out-stations. The outlook is good."

A. F. Hensey reports that the steamship Oregon on the Congo, earned \$200 for the Foreign Society on a recent trip from Bolenge to Monieka by carrying a cargo for a trading company. This is not a bad record. He reports also a recent visit to Monieka. He says with the assistance of one of the elders of the Bolenge church he baptized sixty-seven on April 3. This puts the membership past 500. He is hoping that within the next few months they will see the opening of this new station and the organization of a separate church. He says that he believes in a few years this will be our largest work."

Herbert Smith, writing from Lotumbe, Congo, Africa, under date of March 31, says "Today we baptized thirty-seven. Two years ago we thought if we could get forty people to attend Sunday-school we were do-

ing very well. Today 295 were present and several others came to the preaching service. A chief from a nearby town came and stayed to see the people baptized in the afternoon. He has been very much opposed to our work here because he saw the heathen life changing. Now he says he will come to church again and if he continues to come, I would not be surprised if he takes his stand for the Master. Another chief has been visiting us for several days. He came to beg for teachers to go to his town. He marveled greatly at our house which Mr. Hedges built. As he was admiring it I asked him if he had such a house in his town. 'Am I Nzakomba' (God) he asked. This is the usual opinion here regarding the white man. Since he has such wisdom they say he must be God. The traders and state officers up this river have built houses only after the native fashion, so the opinion here now is that the missionary must be wiser than either of these. If men only knew what they could do here for Christ, they would not wait for you to hunt them. They would be begging you to give them such a chance for service."

W. S. Priest, minister of the Central Christian Church, Wichita, Kan., says "We believe that our four churches in this city will gladly unite in providing Dr. Jaggard, our Living-link missionary, with a hospital at Monieka, Africa. The cost will be \$5,000 and with very little solicitation about \$2,000 has been subscribed."

Orthodoxy and Heresy

(Continued from page 11.)

lieve that such action has been inspired by a sad sincerity. I do not believe that any heretic has been punished except by those who were sincerely in earnest in the advocacy of their particular opinions from which this particular heretic differed.

But the lack of love is the explanation of the flimsy charges that are so frequently made against men who are living the Christ life, who are honoring the Master, who are helping to carry forward the kingdom of God, men who by virtue of their very intellectual make-up cannot help themselves in being honest with themselves, in denying or in refusing to accept very many of these theological dogmas which enter into the standards of faith, held and accepted by the nominal few of the respective denominations of Christendom.

To deny love is heresy; to deny in your life the spirit of Jesus Christ is heresy.

To deny Him, the incarnation of all truth and beauty and loveliness, is heresy.

I bring before you two illustrations taken from the New Testament which seem to me to particularly emphasize the thought upon which I am seeking to lay stress. Once upon a time there was a man who was making his way to Jericho from Jerusalem. He fell among thieves and bandits, who beat him up most terribly. He lay there under the scorching sun of an Eastern sky ready to die. There came along that way the representatives of the orthodoxy of the time, the priest and the levite. Measure them by the intellectual standard of their conformity to the church requirements, of their time, they were orthodox. They passed by the stricken man on the other side.

No Requirement Upon Love.

It was their opinion that orthodoxy made no requirement upon love, made no demand upon human sympathy, upon the great relationship known as fraternity. It is simply said they passed by on the other side.

There came along that same day a heretic

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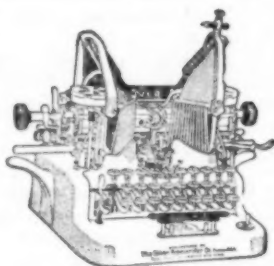
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other picture. I believe it to be a figurative representation of the great judgment day; but it holds the essential truths of judgment. The standard by which we are to be judged is the Christ life. "Inasmuch as ye have done it unto Me." So the throne is placed and the Judge takes His seat upon that throne and the multitudes—church members among them—stand there to hear the final sentence and the explanation of the whole process brought to their thought and to their conscience. There are those who say, "Lord, Lord, have we not been orthodox? Have we not prophesied in your name, and in your name have we not done many wonderful works? Have we not cast out devils in your name?" And Jesus shall say unto them, "Your orthodoxy avails nothing. Have you done it unto me in the spirit of love, for me, and for me as represented in your fellowmen? I was hungry," the Judge goes on, "and you fed me; I was thirsty and you gave me drink; I was naked and you clothed me; I was sick and in prison, and you visited me." Then the words of the marvelous music, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Therein we find again the standard which shall determine of whose fold we are, whether belonging to those named heretics, or belonging to those named orthodox.

The difference between the two classes is found in the one magical word "love."

I tell you Abou Ben Adhem came nearer being the Christian, if we are to interpret the words of Jesus, than many of those who pride themselves on their orthodoxy and who are willing to sit on some bench of high court proceedings to pronounce judgment upon their fellows, however sincere they may be.

Doesn't Know Dogmas.

Abou Ben Adhem does not know very much about the theological dogmas; he does not know very much about the great intellectual movements—call them higher criticism if you please, or biblical criticism or what not—but he says to the angel, "Write me down as one who loves his fellow man." I would rather take my chances with the heretical heathen who manifests the spirit of Jesus Christ in his life, in his service, in his devotion to his fellow men, than with that man who talks about his orthodoxy and who thinks that the business of Jesus Christ is simply to protect orthodoxy rather than to engage in the aggressive campaign of saving the world from the power of sin and from the influence of sin and from the dominion of sin.

One would suppose from reading the pages of history sometimes that the particular business of the church has been to save its own orthodox life rather than to carry out the gospel of the Master. Throw your orthodoxy to the winds, if necessary, in order that you may go out and carry the love of Jesus Christ unto men and set them free from the bonds of iniquity and bring them into the glorious liberty of the sons of God.

I trust that in this sermon on orthodoxy and heresy I shall not be numbered among the heretics. I should be glad, however, to accept any penalty involved, if you mean by heresy what I mean by heresy. If I am a heretic as I have explained it tonight, then I deserve to be branded. If I am a heretic from the standpoint of theological dogmas, I am in the company, let me tell you, of those who are leading a church that too long has been bound in grave clothes out into that liberty which comes from the magic words of the Master, "Roll the stone from the door of the sepulcher and let Lazarus hear the words, 'Lazarus, come forth.'"

who is called in the New Testament story the Good Samaritan. He was altogether wrong as the Jews considered the question of what constituted the church. He was an outcast from the Commonwealth of Israel. He was an alien, for between the Jews and the Samaritans there was no dealing. He simply loved his fellowman. He saw the bleeding victim on the highway. He dismounted and approached him and heard his groans. He ministered unto him, he bound up his wounds, he put him upon his own beast and sent him to an inn and said, "Do thou for him whatever is required, and if more in the way of pay is demanded, you need but call upon me." Who was orthodox. Who was heretic?

I listen for the verdict of Him who reigns as authority over conscience, and I find that he lifted the good Samaritan into an immortal eminence, a man honored of God and crowned by the majesty of love.

The church of Jesus Christ, holding to one of the creeds, to all of the creeds, feebly or strongly that turns aside from the man who has fallen among thieves is branded

in the name of love as heretical. It matters not that you shall be able to repeat the Apostles' Creed; it matters not that you are familiar with the Nicene Creed; it matters not that you are acquainted with the Auzberg confession of faith; it matters not that you may quote sentence after sentence in that noble document known as the Westminster confession. "Though I speak with the tongues of men and of angels and have not love, it profiteth me nothing." Though I am as orthodox as Thomas a Kempis and have not love my orthodoxy profits me nothing. If the church of truth, lacking love, shall permit itself to be limited in its great social service by virtue of its denominational differences and its sectarian spirit, then the church is branded in the name of love as heretical. There can be no orthodoxy without love, and there can be no heresy where there is love.

Verdict of Story.

That is the verdict of the Master in that wonderfully beautiful story to which I have made reference.

There comes before my mind, finally, an-

The National Council of the Disciples

As is well known, there is no place in our national gatherings for stimulating interest in social justice and kindred themes that have to do with the vital affairs both of the church and the nation. It is not enough that men shall confess Christ, be baptized, join the church, keep the Lord's Supper and contribute to missions, but there is to go out of our lives a spirit of heroic brotherhood that shall demand juster social conditions, better tenements for the poor, more equitable wages for labor, abolition of war, an education that shall adjust men to the spiritual necessities of the times and drive out the love of oppression.

The Sermon on the Mount is not the vision of an idle dreamer. It is the passion of a heart that has revealed to us our possibilities. Those achievements do not lie on the other side of the tomb. They belong here and now. Social wrongs will never be righted until all Christians come to see that we are brothers, not that we Disciples are brothers to Disciples, or that Baptists are brothers to Baptists, or that Methodists are brothers to Methodists, but that all believers in Christ are brothers to all mankind. War will never be abolished until all Christians come to see that it is an ungodly business from start to finish and that it leaves an irreparable loss in manhood from which nations rarely recover, for the flower of nations has been given as food for the cannon.

A dozen serious problems such as these face us in common with other communions and it is not a matter of choice with us whether we shall try to meet them, but it is sheer necessity. The church was never approaching such critical times—more serious than its conflict with Judaism, paganism, philosophy, barbarism, or rationalism—and only in the fear and power of God can we meet the issues. They will not be solved singly. I mean it will not be a Presbyterian solution, nor an Episcopalian solution, nor a Lutheran solution, but it will be solved in the united council of Christendom. The Disciples have not been given their phenomenal increase to stand aloof in these times in the solution of these great problems. We have a task. We have to make our contribution or be contented, to say the most, with a position in the furthest of the rear ranks. To give place to any of these things we have to organize a side convention for a few hours. That these things should not be fastened upon the American Christian Missionary Society, as other things have been in the past, is eminently proper, but that we should have no place for this growing demand among us is equally improper, for the Christianity of the future is going to deal with these problems and those akin to them more definitely and heroically than ever before.

At the recent New York meeting of our Commission on Christian Union, it was suggested by F. W. Burnham, of Springfield, Ill., that at the Louisville convention this fall the Council on Christian Union revise its constitution by changing its name dropping the words "Christian Union" so as to read simply "The National Council of the Disciples of Christ," maintaining under said Council a Commission on Christian Union as at present and making such other revisions as would allow to be organized under it other commissions as the need may be. Certainly we should cultivate definite views on the great world problems and, in our own gatherings and in interdenominational conferences, seek to find those solu-

tions that will mean most for the solidarity of the race. Besides those boards and committees and commissions already in service among us, it is proper that we have a commission on international peace, on labor, on education and on publicity. Some of the committees already operating, such as that on social service, could come under this council.

The Commission on Christian Union boasts no great achievements, but it has served in bringing the message of the Disciples of Christ to the attention of leaders of other communions and into quarters where it was practically unknown. In every instance it has received a most respectful and sympathetic hearing. Out of these conferences the Episcopalians sent out "The History and Status of the Disciples of Christ in the United States"—a twenty-four page brochure, written and distributed at their expense. Journals of other communions have invited articles from our commission, as had also the secular press of America, through the Church News Association, so that millions have read our message at first hand. Out of a recent conference in New York, President F. D. Kershner, of Texas Christian University, presented a paper on Christian baptism, which is now being prepared for the press and will appear in book form. It will be regarded as among the best, if not the very best thing, ever published on that subject. Numerous addresses have been made, conferences held and we are moving heartily in sympathy with the coming World Conference on Faith and Order. We are seeking to create both a spirit and literature in the cause of Christian Union. We are all busy men and can only give a little time to this, but what is being done in this cause may be done in every other with which we ought to have to do. We have the men, we have the opportunity and the day for action is at hand.

We not only need such a council for what we may contribute in the solution of these problems, but we need it for ourselves. I beg to be forgiven, but we can never fulfill our mission by a provincial policy. If any obligation is more binding upon us than others, it is that we shall touch shoulders with Christians of other communions, that we shall be among the first in every community for co-operation in everything that makes for social and economic betterment. Where one of another communion will go one mile, we must go two. We are pledged to this by the principles of our origin.

An exclusive policy defeats all that we stand for—it misrepresents us, both to ourselves and to others. We especially need a commission on publicity. There is not another communion in America with the numerical strength of the Disciples of Christ that is as little known and as seldom mentioned as we are. Whatever may have been the conditions that brought this, I am not now discussing, but the time has come when among the best and most favorably known bodies of believers in America should be the Disciples of Christ. I am not asking that we as a people be given leadership, for that we do not want, but we have a mission and that mission is to be fulfilled. We have a message and that message is to be delivered. The harvest is ripe. Our Lord reminded us that ripe harvest time is the time for prayer. The devotional life will find the road to conquest. It has done that before, it will do that again.

I have thus written—in no sense dic-

tating, merely giving a suggestion primarily to the members of the Council on Christian Union but expressing at the same time the cry of my own heart and in expressing that, I have expressed the cry of hosts of my brethren in all parts of America. There are great problems that are throbbing in the life of the nation. We are a part of the national life and the throb beats are reddening our cheeks and reminding us that not to angels, but to men and women the Lord is looking for the solution, and only in the guidance of the Holy Spirit shall we find those solutions that are both just and holy.

I am convinced that such a council would not only add efficiency to our great brotherhood, but would likewise increase the efficiency of the Commission on Christian Union by giving to us a larger opportunity of touching the Christian world and being touched by it. These suggestions are made now so that if there is any discussion on them there may be ample time to do so before the convention meets. There is safety in freedom of speech.

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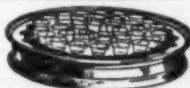
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